

# Prospectus of Era Volume II.

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the ERA.

READ IT.

Vol. I.

The Glory of God is Intelligence.

No. II.

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# IMPROVEMENT ERA.

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VOL. I.

SEPTEMBER, 1898.

NO. II.

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## THE PRESENT WAR AND THE COMING STRUGGLE.

BY ELDER JOHN NICHOLSON.

---

It is evident, to the writer, that the present war between the United States and Spain is, from the standpoints of revelation and reason, but one of a series of like events that will lead up to the most tremendous upheaval in history.

Without further preliminary, a quotation from a "Revelation on War," given through the Prophet Joseph Smith, December 25th, 1832, is herewith introduced:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place.

"For behold the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they also shall call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations."

The fulfilled portion of this prediction is (1) The opening of a series of wars, beginning at the "Rebellion of South Carolina," which would bring the South and North into con-



flict. (2) The South should call upon Great Britain for assistance against the North. (3) The present war is evidently one of the series referred to in the revelation.

The facts of fulfillment are, that at Charleston, S. C., at 1:15 p. m., on December 20th, 1860, a convention of that state unanimously passed the following ordinance:

"An ordinance to dissolve the union between the State of South Carolina and other States united with her under the compact entitled 'The Constitution of the United States of America.'

"We, the people of the State of South Carolina, in convention assembled, do declare and ordain, and it is hereby declared and ordained,

"That the ordinance adopted by us on the 23rd of May, A. D. 1788, whereby the Constitution of the United States of America was ratified, and also all acts and parts of acts of the General Assembly of this State ratifying amendments of the said Constitution are hereby repealed, and the Union now subsisting between South Carolina and other States, under the name of 'The United States of America' is hereby dissolved "

On April 12th, 1861, the first shot of the Rebellion was fired at Fort Sumter, South Carolina.

During the progress of the bloody struggle which followed, Messrs Mason and Sliddell were commissioned and sent by the Confederacy to the court of St. James, London, to solicit assistance for the South from Great Britain. They sailed on the British ship Trent, from which they were forcibly taken, as prisoners of war, by officers of the Federal navy. They were held until released on demand of the British government, on the ground that the deck of a British ship is as sacred and inviolable as the soil of that country. The two special messengers to Great Britain fulfilled their trust, by making an application for assistance for the South, but the request was declined.

A prophetic enunciation can have no stronger proof of its correctness than is furnished by a detailed fulfillment.

The War of the Rebellion was caused by a division of magnificent proportions, on the question of slavery. One section of the country insisted that the hideous institution should be maintained, while the other was equally pronounced in favor of its abolition. Its existence was threatened and the South attempted to withdraw from the constitutional contract in order to perpetuate it. Freedom triumphed, and



slavery, the bane of the American Union, was wiped out of existence forever.

If this elimination had not been, by the operation of divine Providence, accomplished, the Republic would have been, in the later development of human affairs, pointed at by the nations as the most conspicuous instance of political and social incongruity of all history. No government has a just claim to be called free while a portion of its people is subjected to the most abject condition of servitude and held as personal property, like goods and chattels, and as the beasts of the field.

Slavery could not endure under a system of free institutions. By parity of reasoning it is merely an extension of the same principle to hold that despotic forms of government and the free form, of which that of America is the most perfect, cannot become perpetual on the same planet.

The ideal popular system is here. An extensive conflict, sooner or later, between the despotic and the free, is inevitable, and one or the other must succumb. The one is a constant menace to the peace and existence of the other. The trend of human progress is toward the popularization of rule. The process of adjustment by the operation of eternal justice, "which goeth its rounds and claimeth its own," is now in conspicuous activity. A crisis in human affairs is approaching.

If it had not been for the War of the Rebellion and its triumphant issue, this country could not have engaged in the present war with Spain, for, however despicable might be the Spanish rule in her colonies, she could not, in that regard, sink below the subjecting of her colonial subjects to absolute slavery. But the destiny of America—the center of human liberty—is to be an example to all peoples of the beneficent and progressive effects of free institutions. She can now, purged from the taint of slavery, assume the proud prerogative of chief champion of the oppressed.

The present war with Spain is in line with our internecine struggle of the sixties. It is for the uplifting of humanity. Hence the unparalleled success of the arms of the United States thus far, and the reasonableness of the deduction that

it is but one of a series of disputes which will culminate in the awful spectacle of a world in conflict.

Every inch of ground wrested from the grasp of despotism is an acquisition to the ranks of freemen, provided the people can be readily educated upward to a point when they can comprehend the benefits of popular government; hence the United States should be slow to relinquish any possession over which the American flag has been floated during the present strife. The broad principle of liberalizing the world ought never to be lost sight of in the settlement of international disputes. No egoistic upstart who professes to have fought in the sacred interests of freedom should be permitted to inaugurate a dictatorship. Such characters use the name of liberty to enable them to leap into power at the first opportunity, and plant the heel of the oppressor upon the necks of the people. When one tyrant is dethroned it is a crime to permit him to be supplanted by another. Despotism wears the same hideous aspect in an Aguinaldo as in the Spanish dynasty. When the original despot is removed the people should be shielded from ambitious interlopers, and educated under a protectorate until their understanding is sufficiently ripened to enable them to intelligently decide what shall be their own political status, by plebiscite. Should their decision be to enter our glorious Union, welcome them with open arms, as in the case of the Sandwich Islands. Should aspiring enemies of freedom forcibly interpose to prevent, crush them, without hesitation.

Joseph Smith held and expressed, in his delineation of the "powers and policy of the United States Government," the most lofty views concerning the mission of our country, as will be seen by the subjoined sample:

"And when a neighboring realm petitioned to join the Union of the sons of liberty, my voice would be, *Come: yea come Texas; come Mexico; come Canada; and come all the world—let us be brethren; let us be one great family; and let there be universal peace. Abolish the cruel customs of prisons (except certain cases), penitentiaries, and court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea, I would, as the universal friend of man, open the prisons; open the eyes, open the ears and open the hearts of all the people, to behold and enjoy freedom, unadulterated freedom.*

It will now be appropriate to refer to the unfulfilled portion of the first quotation embodied in this article. It is to the effect that Great Britain shall reach a point in her career when she will be under the necessity of calling for assistance to aid in her defense against other nations; "and thus war will be poured out upon all nations."

The initial point of the wars which were to culminate in a universal struggle was, as heretofore shown, the "Rebellion of South Carolina." A war of the same genius is now in progress between the United States and a foreign nation. The former conflict cleansed the interior of America's own social and political platter, and thus prepared her to undertake the enforcement of the same elevating principle beyond her own domain. She now assumes the role of an externally aggressive force and insists upon the establishment and adoption of institutions in harmony with her own, outside of herself, albeit still on this continent.

If this line of policy be her duty and she is in the right, as claimed, from a humanitarian standpoint, where, in this respect does her obligation end? Humanitarian ground is common, and therefore cannot be confined to the little island of Cuba. The applicability of the principle is world-wide. Its exponents and devotees are necessarily aggressive. America having gone outside of herself in this respect, she has taken an advanced step toward the liberation of the world. The time must come when the flag of freedom will float over the earth, if the nations have to be smashed in the process of attainment of that glorious object.

In the nature of things the two extremes of government must drift apart sentimentally and actually and then drift toward each other in conflict. Each division has one absorbing interest opposed to the other—the extension and perpetuation of the species of government peculiar to itself. Hence when public journals speak of the friendly attitude and sentiment of Russia, Austria or Germany toward our nation or toward Great Britain, they are egregiously mistaken. There can be no genuine international friendship where no affinity of system exists. The one class must wish that the other were wiped out. Certainly this must be the American senti-

ment, because every patriot of cosmopolitan quality must be imbued with the humanitarian wish to see despotism dethroned and humanity disenthralled.

Every foot of ground lost to tyranny must be a source of regret and anxiety to every despotic government. It is not improbable that this truth may find some degree of illustration before the full conclusion of peace is reached between America and Spain.

A separation between the free and the despotic among the nations has begun already. It was conspicuously prominent some time previous to, during, and ever since the late Greco-Turkish war, in the complete isolation, by the other great European powers, of Great Britain. The latter anticipates, with a sentiment of unqualified certainty, that the time will come when she will be confronted by her most momentous dilemma. This is, that she will have to choose between going down *without* fighting or run the chances of maintaining her prestige *by* fighting, almost single handed—unless America shall find it to her advantage to join issues with her—the combined forces of Europe. In her hour of peril she will surely look in some direction for help against the frightful odds pitted against her, and thus verify the unfulfilled portion of the quotation which appears in the introductory part of this article.

But even should she have to meet the gigantic issue alone, that mighty mother of nations will not falter in making her choice between heroic resistance and ignoble surrender. Should she go down under an overwhelming force of numbers the descent would be characterized by one of the most determined and sublime struggles of the ages. Should her overthrow be consummated it would be a black day for the race, and the United States particularly would lose her only international friend. But surely it cannot be, in the coming upheaval among the powers of the earth, that tyranny shall triumph and freedom be trodden in the dust.

The God of nations has said, "Behold, I, the Lord, delight in the freedom of all peoples," and liberty is essential to the spread of the Gospel of His Kingdom, which must be carried to every nation, kindred, tongue and people on the



earth. Despotic governments are barriers to the spread of this divine message. Iron-handed rulers admit no religious innovations into their empires, and the slightly more moderate among them place harassing restrictions around their subjects which hinder the dissemination of religious truth. Before the divine proclamation can become world-wide, these obstacles must be removed, and the spread of liberty, by the dethroning of tyranny, is the logical process for clearing the earth of such obstructions. Despotism is the foe of human development. The masses which have lived under it for centuries have made comparatively little progress, while the civilizing power of liberty finds its most wonderful exemplification in the youngest of all the great empires—the United States.

The war of freedom, already inaugurated, will accomplish a great purpose, but will finally degenerate into a war of desperation, the providential result of which will be the survival of the fittest, by the process of elimination. This final struggle will be accompanied by destructive elemental disturbances. Man is under God, the head of this creation. When he is in conflict with himself, on an extensive scale, a sympathetic agitation in his environments occurs. These conditions will prepare the way for the real dawn of freedom, correct understanding and righteousness. There are immense masses of humanity sunk so low in the moral scale, that they cannot be reached and uplifted, in mortality, by any moral or educational force. Removal is the only process by which the earth can be cleansed from the accumulated moral filth of centuries. Divine Providence will provide the remedy, for the earth must sometime wheel into line with the laws of the universe, and be purified and pacificated.

When the prophets spoke of the tremendous events of the latter-days, they must have foreseen the conditions that would make the fulfillment of their utterances possible. This includes both ancient and modern prophetic statements. The verifications of their delineations of the future could not have occurred in any age preceding the present. While the nations were segregated by time and distance, there could not be a universality of war, or unlimited commotions among the hosts of men. Now, however, the nations are virtually one

family. Their quarrels are the disputes of a world. Time and distance are practically annihilated. We live in an age when not only can rumors of war be floated over the globe in the "twinkling of an eye," but gigantic struggles, involving humanity as a whole, could be precipitated with marvelous speed and spontaneity. The whole situation is a startling proof of the fact that God, in this and other ages, has spoken to humanity through mediums of his own choosing, according to the law of adaptation. The present unparalleled situation could not have been grasped by uninspired man, either in the remote ages of the ancient seers or in the earlier part of the present century, when Joseph Smith gave it a perspicuous delineation.

The sum of the present and approaching situation, as viewed by the writer, is that a series of events of great moment had its initiative in the War of the Rebellion, and that the current conflict, of the same humanitarian character, is but one more picture of the great panorama, to be followed at intervals by others, of widening magnitude, until the climax of a world involved in war shall be reached. In the coming struggle the natural antagonism of opposite forms of government will figure extensively. But the closing scene of the greatest and most terrible drama of modern history will be a war of desperation, accompanied by destructive turbulence of the elements, to be economized by the Almighty in cleansing the earth, by elimination. The subject has been the theme of the prophets of all times. In no other age than this could their enunciations of the facts of future history have been fulfilled. The present and future are pregnant with events of tremendous importance. The prospect is, in some respects, forbidding, but it is illuminated by a promise that, in the remoter distance, there shall be a fulfillment of the greatest and best of human anticipations. After the darkness of the dismal night, the day of righteousness will break upon the world; the vision of the prophet and dream of the poet will become a reality, and "every man in every place, shall meet a brother and a friend."

NOTE:—As the war with Spain is liable to terminate before this number of the ERA reaches the public, it appears necessary to state that the writing of the foregoing article was concluded on July 26th.—THE AUTHOR.

# THE BOOK OF THE REVELATION OF ABRAHAM.

---

TRANSLATED FROM THE GERMAN OF PROF. G. NATHANAEL BON-  
WETSCH, OF THE UNIVERSITY OF GOETTINGEN, GERMANY,  
BY E. H. ANDERSON AND R. T. HAAG.

---

## II.

## XII.

We two then went together forty days and forty nights. I ate no bread and drank no water, for the sight of the angel who was with me was my bread, and his speech was my drink. We came to the mount of God's majesty, Horeb. I said to the angel: "Singer of the Primeval One! behold we have no offering, yet I perceive a place for an altar upon the mountain; how can I sacrifice?" Then he said: "Look behind you." And I looked back and beheld all the animals commanded for sacrifice: the heifer, the goat, the sheep, the turtle dove and the dove. The angel said unto me: "Abraham," and I answered, "Here I am." And he said unto me: "Slay all these and divide them in half, all but the birds, and give unto the men whom I shall show unto you; and standing by you, behold the altar upon the mountain to offer the sacrifice unto the Eternal One. But the turtle dove and the dove give to me, for I ascend upon bird's wings to show you that which is in heaven, and upon the earth, and in the sea, and in the abysses, in the underworld, and in the Garden of Eden and its rivers, and in the fullness of the circuit of the whole world; for you shall behold all."

## XIII.

And I did all as the angel commanded me, and gave unto the men who had come unto us the divided parts of the animals, but the angel took the birds. I waited for the evening sacrifice, but an unclean bird flew down upon the bodies, and I drove it away. But the unclean bird spoke to me and said: "What are you doing here, Abraham, upon the sacred heights where there is neither eating nor drinking? Nor is there any food for man upon them, none but what is consumed with fire, and the heights shall also burn you; leave the man that is with you, for if you go up to the summit, you shall be destroyed."

And when I heard the bird speak, I said to the angel: "What is this my Lord?" And he answered: "This is godlessness, this is Azazel." And he said to him: "Shame Azazel, upon thee; for Abraham's portion is in heaven, but thine is upon earth, because thou hast chosen and loved it as a dwelling place of thy impurity; therefore, the Strong One, the Primeval One, the Ruler made thee an earth-dweller, and through thee every evil spirit of lies; and made also through thee anger, and vexation among the races of godless men; but God, the Primeval, Almighty, has not permitted that the bodies of the righteous should be in thy power, thereby the life of the righteous is secured as well as the destruction of the wicked. Listen, tempter, be ashamed before me, for it is not given thee to tempt all the righteous. Away from this man; thou canst not mislead him, for he is thine enemy and the opponent of those who follow thee and love thy ways. Behold the garb which was formerly thine in heaven is chosen for him, and the corruption which was his is transferred to thee.

## XIV.

The angel said unto me: "Abraham," and I answered, "Behold thy servant." And he said: "Know from this time forth that the Primeval One has chosen you, whom he loves; be courageous, and use this authority whenever I command you, against him who despises the truth. Am I not capable



of overpowering him who has disseminated the secrets of heaven upon the earth, and set up counsel against the Mighty One? Say to him: become thou the flame of the furnace of the earth. Go, Azazel, into the inaccessible parts of the earth, for thine inheritance is with men over whom thou hast influence, who have their being through thee, because they are of thee, both in this world and beyond. Thy enmity is righteousness. Therefore, because of thy perdition, vanish before me!" And I spake the words which the angel had taught me. And he said, "Abraham," and I answered, "Behold thy servant." And he said: "Do not reply to him." And the angel spake to me again saying, "Moreover, whatever he may say unto you, answer him not, that you may in no wise be swayed by his will; because the Primeval One and Mighty One has given him influence and power; answer him not." I did as the angel commanded me; and however much Azazel pleaded with me to come down, I answered him not.

## XV.

And it came to pass at sunset, behold there was a smoke as from a furnace, and the men who held the portions of the sacrifice appeared upon the top of the smoking furnace. And the angel took me by the right hand, and placed me on the right wing of the dove; he sat on the left wing of the turtle dove which had been neither killed nor cut. And he carried me to the border of the fire flame. And we arose as by many winds to heaven which was fastened upon a level plain. And I saw in the air on the heights to which we arose an indescribably bright light; and behold in this burning light was a host of people,—a great multitude in the form of man,—all changing in appearance and form, running, changing, worshipping, and crying with one voice words which I knew not.

## XVI.

And I spoke to the angel: "Why did you bring me hither at this time. Behold I cannot see, since I have become so weak that my spirit faints." And he answered: "Remain

with me; fear not, for that which you see approaching amidst many voices is the glory of the Primeval One who loves you, but himself you do not see. But let not your spirit grow faint at the loud cries, for I am with you to strengthen you."

## XVII.

He was still speaking, when behold, fire surrounded us, and a voice was in the fire, as the voice of many waters, and the sound of the raging sea. And the angel bowed with me and prayed. And I was about to fall upon the earth, for the high place upon which we stood reeled and trembled. He said: "Only pray, Abraham, and repeat the song which I taught you." Then I prayed saying the song. Then he said: "Speak without ceasing." Then I spoke and he himself uttered this song with me:

Primeval, Almighty, Holy El, God, Sole Ruler, Self-Created, Incorruptible, Spotless, Eternal, Immortal, Faultless, Self-Perfected, Self-Enlightened, with no father, no mother, Unbegotten, Supreme, Glowing, Upright, Loving Mankind, Benevolent, Kind, Bountiful, Watchful of Me, Long Suffering and Most Gracious El, (That is my God) Everlasting, Mighty, Holy, Sabaoth, Most Lordly, El, El, El, El, Iaoel! Thou art he whom my soul loves, Protector, Eternal, brighter than fire, more full of light, whose voice is like thunder, whose glance is like lightning, Many-eyed, who acceptest the prayers of those who revere thee, and turnest away from the petitions of those who comprehend thee by their passions; thou who resolved the confusions of the world caused by the godless, contesting with the righteous in past ages; thou who renewest the æons of the righteous! Thou, O Light, shinest before the dawn upon thy creatures, so that from thy countenance there is day on earth; and in thy heavenly abode, no other light abideth save the inexpressible glance of the light of thy countenance! Accept my prayer and be glad therein and in my offering prepared for me by thine own self, because I sought thee. Accept me, show me, teach me, and cause thy servant to know as thou hast promised."

## XVIII.

As I repeated the song, the flames of fire arose, and I heard a voice like the raging of the sea. And as the fire was lifted, I saw beneath the fire a flaming throne, and around it, many-eyed beings repeating the song, and beneath the throne, four fiery, living beings singing, and all looked alike, each of them had four faces,—one was like a lion, one like a man, one like an ox, and one like an eagle; four heads were upon their bodies, so that the four animals had sixteen faces, and each had six wings, extending from their shoulders, their sides and their thighs. The wings from their shoulders covered their faces, the wings from their thighs covered their feet, but those of their sides were spread out as if for flying. And when they finished singing, they viewed one another menacingly. And when the angel who was with me saw them threaten one another he left me and ran to them and turned the face of each creature away from the one opposite, so that they could not see one another's threatening faces. And he taught to them the primeval song of peace. And as I stood alone and looked, I saw behind the living beings a chariot with fiery wheels; each wheel had many eyes around about it; and above the wheels I saw the throne covered with fire flaming around about it. And behold an indescribable light encompassed a fiery multitude. And I heard their sanctified voices, like unto the voice of one man.

## XIX.

And a voice came to me from the midst of the fire saying: "Abraham, Abraham," and I answered: "Behold, here I am." And it said: "Behold the expanse under the plain upon which you now stand. There is no other in all space, save Him whom you have sought, and who loves you." And as he still spoke, behold the expanse opened itself, and below me the heavens. And I saw upon the seventh firmament upon which I stood, a spreading, fiery light, and dew, and a multitude of angels, and a power of invisible glory over the living beings besides whom I saw no one else there.

And I looked downward from the mountain upon which I stood, upon the sixth heaven, and saw there a multitude of spiritual, bodiless, angels who fulfilled the commands of the fiery angels who dwelt upon the seventh heaven. And behold also upon this firmament was no other power except that of the seventh firmament, nor were there other shapes than the spiritual angels. And the voice commanded that the sixth heaven should disappear, and I saw the powers of the stars of the fifth heaven whom the elements of earth obey.

## XX.

Then the Primeval, the Strong One spoke to me: "Abraham, Abraham," and I answered: "Behold, here I am." And he said: "Behold, from above the stars which are beneath you. Count them for me, and tell me their number." And I replied: "How can I? for I am a man, dust and ashes!" And He said to me: "As the number and power of the stars shall I make your seed to a nation; yea to a select and chosen people, separate from the inheritance of Azazel." Then I said: "Primeval One, Almighty. Allow thy servant to speak before thee, and let not thy wrath be kindled against thy chosen one. Behold, before thou didst lead me up, Azazel derided me, why now, since he abideth not before thee, hast thou established him, and given him a place?"

## XXI.

He said to me: "Now look beneath your feet upon the plane and recognize the pre-formed creature upon this firmament, and the beings thereon; and the æons prepared before." And I saw below the plane of my feet the fifth firmament and what therein was, and in it the earth and its fruits, and all that moved upon it, and its spirits, and the power of its men, and the wickedness of their souls, and their dispensations of righteousness, and the beginnings of their works, the abyss with its tortures, and the lowest, and the destruction therein. And I saw there the sea, its islands, animals and fishes, the Leviathan and his possessions and his home



and his lurking place and the world which lay upon him and his movements and the disturbances of the world for his sake. And I saw rivers, their sources and their courses; and I saw there the garden of Eden, its fruits and springs, and the river which flows from it, its trees and their blossoms, and those who deal honestly. And I saw in the garden their food and their salvation. And I saw a host of men, women, and children, one-half on the right side, and the other one-half on the left side of the picture.

## XXII.

And I said: "Primeval One, Strong One, what is this picture of the creature?" And he said to me: "This is my will in relation to that which has a being in the Council, and it became pleasing before me, and then afterwards I commanded them to be through my word. *And it came to pass that as many as I had authorized to exist, before portraided in this picture, and had stood before me pre-created,—as many as you have seen.*"

And I said: "Ruler, Strong One, Thou Who Wast Before the World, *Who are the multitude in this picture, on the right hand and on the left?*"

And He said to me: "*These upon the left side are the multitude of former generations, and those to come after you. These for judgment and order; those for vengeance and destruction at the end of the world. But those on the right side of the picture are the people chosen for me, separated from the peoples of Azazel. These are those which I have prepared to be born through you and to be called my people.*"

## XXIII.

"Behold also in the picture him who led Eve astray; and behold the fruit of the tree; and know that which is to be, and the numbers of your seed among men at the end of the days of the world; and that which surpasses your understanding, I shall make plain to you, for you are pleasing before me, and to you will I make known the secrets of my heart."

And I looked about in the picture, and my eyes rested upon the side of the Paradise, Eden, and I saw there a man, very tall, broad and matchless in appearance, in embrace with a woman who equalled the man in growth and physique. And they stood under A Tree of Eden, and the fruit of this tree was like unto the grape of the vine; and behind the tree stood a being like a serpent in form, having hands and feet similar to a man, and wings on its shoulders, six on its right, and six on its left; and they held the grape of the tree in their hands; and they whom I saw embracing loved each other. And I said: "Who are those who mutually embrace? Who is the one that exists between them? What is the fruit which they eat? O Strong One, Primeval One!" And he said: "This is the council of men, this is Adam, and this is their desire on earth, this is Eve, but that which is between them is the wickedness of their act leading to destruction, that is Azazel himself." And I said: "Primeval One, Strong One, why hast thou to destroy with such effectiveness the generations of mankind? thou imparted to this being, in his works upon the earth, power. And he said to me: "Hear, Abraham, those who desire the Evil, and as many as go against my will, and practice evil, over them have I given him power to be loved by them." And I answered and said: "Primeval One, Strong One, why hast thou so planned that Evil should be desired in the hearts of men, since thou indeed art angry over that which thou intended, and with him who by the decree doeth the useless thing?"

## XXIV.

And he spake to me thus: "Being angry with the nations because of you, and because of the chosen people, and the mission of your generations which you behold in the picture, I show unto you what shall come to pass in the last days. Look now upon all things in the picture." And I looked and saw there that which had been before me in creation. I saw like as if it were Adam and with him Eve, and with them the Evil Enemy, and Cain who had through this enemy become a transgressor, and the slain Abel, and the destruction which was

brought upon him and given to him through the transgressor. I saw there also the lewdness and the unchastity which they desired, and her pollution, and their envy, and the fire of their perishableness in the nethermost parts of the earth. And I saw there theft and those who hastened to it, and the order of their reward, the judgment of the great judgment. I saw there nude men, their foreheads against each other; and their shame and their passion which were against their partners, and their reward. I saw their desire, and in their hand the chief of each and every transaction; and their silence, their scattering, and their abandonment to destruction.

## XXV.

I saw there the likeness of an idol of wrath, an image made of material like unto that which my father had made, and its body was of shining brass. Before it stood a man, and he worshipped it, and there was an altar opposite, and boys were butchered upon it in full view of the idol. I said: "What is this idol? What is the altar? Who are they that are sacrificed? Who is he that brings the sacrifice? What is the temple which I see, so beautiful in art, and in the majesty of thy glory found under the throne?" And he said: "Hearken, Abraham, that which you see, the temple, the throne (?) and the splendor signifies to me the Priesthood of the name of my glory, in which dwells every prayer of man, and in which is the rise of the kings and the prophets, and as many sacrifices as I have determined shall be made among my people, which shall be brought forth from your generations, but the image which you see is my wrath with which I am angered because of the people which proceed from you. But the man whom you saw butchering, he it is who tears open the victims of murder who are to me a testimony at the final judgment from the beginning of creation.

## XXVI.

And I said: "Primeval One, Strong One, wherefore hast thou decreed that it should be so? Give me again testimony

of it." And He said: "Hearken, Abraham, know what I tell you, and answer me whatever I ask you. Why did not your father Terah listen to your voice? Why did he not depart from the demon of the idols, until he perished, and his entire house with him?" And I said: "Primeval One, Strong One, entirely because he did not choose to listen to me; but neither did I follow his works." And he said to me: "Hearken, Abraham: as the decree of your father was within him, and as your will is in you, so also is the will of my decree in me, prepared within me for the coming days, before you know those days, or see with your eyes what shall take place therein.—Behold the destiny of your seed in the picture."

## XXVII.

And I looked and saw, and behold the picture reeled, and from its left side went forth the people of the Gentiles, and they scattered and plundered those who were upon the right side, men, women and children; some they butchered, and others they held as prisoners. Behold I saw these running up to those through four gates or entrances, and the temple they burned with fire, and that which was holy within it they plundered; and I said: "Primeval One, Strong One, behold my people which thou hast accepted, are being plundered by the multitudes of the Gentiles, some they kill, but others they hold fast as strangers, thy temple they have burned with fire, and the beautiful things therein, they have robbed and desecrated. Primeval One, Strong One, if this be so, why hast thou broken my heart, why should it be so?" And he answered me: "Hear, Abraham, what you have seen will happen because of your seed which anger me for the sake of the image which you saw, because of the killing which you saw through the passion in the temple." And I said: "Eternal One, Strong One, may now the deeds of evil pass by in wickedness, but show rather the works of the just who keep the commandments, for this thou canst do."—And he said to me: "Rather the dispensation of the just is seen in the image of kings and those who judge with righteousness, whom *I before created to be rulers among them; from these pro-*



*ceed men who guide the destinies of all whom you have seen, and which have been made known to you."*

## XXVIII.

And I answered and said: "Primeval One, Strong One, thou who art made holy through thy power, be merciful to my petition, and show me, for thou hast led me up for this purpose; since thou hast led me up on thine height, make known to me, thy beloved, as much as I ask: whether my seed will be in the end as many as I saw." And he showed me a multitude of his people and said to me: "Therefore, through the four exits which you saw cometh anger to me from them, and in these events is my recompense for their deeds. But in the fourth event, however, of a hundred years and one hour of the æons,—the same one hundred years will consist of evil among the Gentiles, with mercy for an hour among them."

## XXIX.

And I said: "Primeval One, Strong One, and how much time is an hour of the æons?" And He said: "Twelve years have I ordained this wicked æon to rule among the Gentiles, and among your seed, and what you saw will come to pass in the last days up to the end of time;—calculate and know what you behold in the picture." And I looked and saw a man going out from the left side of the Gentiles, and there went out men, women and children from the side of the Gentiles, and many hosts, and worshipped him. And while I yet looked, there went out from the right side some who derided that man, some who smote him, but others worshipped him. And I saw at the time that these worshipped him, that Azazel ran and worshipped, and having kissed his face he turned himself and stood behind him. And I said: "Primeval One, Strong One, who is the derided and smitten man worshipped by the Gentiles, with Azazel?" And He answered and said: "Hear, Abraham, the man whom you have seen derided and smitten, and again worshipped, that is the Salvation (Pardon) from the heathen to the people which is to come of thee, in the last days,—the twelfth hour of the

æon of wickedness. But in the twelfth year of my æon of the last days, I will raise up this man which you saw from your seed, out of my people, and him shall all follow, and they shall be added as they are called of me, and as they change in their decisions (repent). And those whom you saw going out of the left side of the picture, having worshipped him, are these: Many from the Gentiles shall rely upon him; and others which you saw, from your seed on the right side, some deriding and smiting him, others worshipping him, many of them shall be offended in him. But he shall put to the test, in the twelfth hour of the end, those of your seed who have worshipped him; but in that hour of the end, there will be a shortening of the æon, because of wickedness. Before the æon of the righteous commences to grow, my judgment cometh over the dissolute Gentiles, through the people of your seed, separated for me. In those days I shall bring ten plagues over all creatures of the earth, through evil, and sickness, (tribulation) and the sighs and the sorrows of their souls. Even these I bring over the generations of men which are upon the earth, because of the anger and vileness of their natures, wherewith they anger me. And then there will be righteous men left out of your seed, a select number, hastening, in the glory of my name, to the place which has before been prepared for them, and which you saw desolate in the picture; and they will be planted there, to dwell, through sacrifice and gifts of righteousness and truth, in the æon of the righteous, and in my name they shall rejoice ever-more; they shall destroy those who destroyed, and shall deride those who derided them; and those who abuse them will be spit upon and defamed before me, while they shall look upon me with gladness, rejoicing with my people, and receiving those who turn to me in repentance. Behold, Abraham, how much you have seen, and hearken to what you have heard, and know what has been taught to you. Go, labor with my inheritance, and I am with you forever."

## XXX.

While he was still speaking I found myself on the

earth. And I said: "Primeval One, Strong One, so soon am I bereft of the glory in which I was above, and my soul longs to know so much in my heart,—so much that I have not learned." And He said to me: "That longing of your heart I will tell to you: you have sought to see the ten plagues which I have prepared for the Gentiles and which I had before prepared at the passing of the twelfth hour upon the earth. Hear, as all I shall make known unto you, so shall it be: the first calamity shall be great need; the second, conflagration of cities; the third, destruction, pestilence of animals; the fourth, hunger over the whole world of its species; the fifth, destruction among its rulers, earthquakes and destruction by the sword; the sixth, the multiplying of hail and snow; the seventh, wild animals shall be its grave; the eighth, hunger and pestilence will bring about its downfall; the ninth, punishment by the sword and flight in sorrow; the tenth, an uproar of voices and destroying earthquakes."

## XXXI.

"Then shall I blow my trumpet from on high and send my Chosen One who has a fullness of all my power, and he shall call together my despised people from the nations, and I shall burn with fire those who have derided them and who have domineered over them in this æon. And I shall make those who have covered me with derision, also a derision in the coming æon, for I have prepared them as food for the fire of Hades, and for unceasing flitting about in the sphere of the Under-World, beneath the earth, their bodies filled with worms. For those of them who have chosen my will, shall behold the righteousness of the Creator, and those who have openly kept my commandments shall rejoice with great rejoicing over the destruction of those men who have abandoned me and followed idols and committed deeds of murder. And corruption shall overtake them in the body of the Evil Worm, Azazel, by the fire of whose tongue they shall be burned; for while I waited for them to come to me, they loved and praised the stranger, and followed him with whom they were told to have no part, but the Mighty Lord they have deserted."

## XXXII.

“Therefore, hear, Abraham, and see, behold your seventh generation shall go with you, and they shall go into a strange land, and be made servants unto those who shall do evil unto them, as one hour of the æon of godlessness; but of the nation by whom they are made servants, shall I be the judge.”

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## THE TEAR OF PITY.

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So bright the tear in Beauty's eye  
Love half regrets to kiss it dry.  
—*Lord Byron.*

There is a gem that far outshines  
The diamond glittering in its ore,  
The splendor of Peruvian mines,  
Or Indus' gold-enamelled shores.

Search ye the caves of ocean wide,  
No coral there can it excel;  
Ask not the glittering child of pride  
Its worth: alas! he cannot tell.

But yon old wretch, so thin and pale,  
With grateful heart can well reply,  
For, when he told his mournful tale,  
It sparkled in my Mary's eye.



## REINER-ROBERTS CORRESPONDENCE.

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In the May number of the ERA there appeared a correspondence between John M. Reiner of New Jersey and a company of gentlemen in New York who had agreed to meet together weekly for the purpose of studying "Mormonism." It was proposed to submit this correspondence to one of the editors of the ERA, with the invitation that he publish the same and make such comments from a "Mormon" standpoint as would give the "Mormon" view upon the questions considered. Accordingly such comments were made and published in the May ERA as the questions discussed seemed to demand. It was the expectation that these Letters and Comments would run through, at least, several numbers of the magazine; but none have appeared since the first installment published in May. This has given rise to many inquiries in relation to the status of the agreed upon correspondence and comments; and in justice to the readers of the ERA, and also to the editor who was invited to make the comments, it is thought proper that the present status of the correspondence entered upon should be submitted to them.

Under date of May 23rd, the junior editor of the ERA received the following letter from the gentleman who is spokesman in the correspondence for the company of gentlemen in New York investigating "Mormonism," in which he makes complaint against the nature of the editor's remarks on Mr. Reiner's first letter.

"My dear Elder:—

Your kind favors with paper containing your discourse and the magazine containing Dr. Reiner's letters and your comments were received, for which kindly accept my thanks.

I hesitate almost to write concerning either article because of your words "a people who have suffered much at the hands of those who have often pretended to investigate their faith." I dislike to hurt one's feelings and it is equally unpleasant to be misunderstood, but does it not occur to you that some honest people may have investigated your faith and not been favorably impressed with it, and under such circumstances is it strange your people have suffered at their hands?

As for the comments on Dr. Reiner's letter, I can only say this. If we assume for the sake of argument everything the Doctor says is true and beyond dispute—and remember I do not say it is—and you do not say it is not, then there would appear some intelligent historical and biblical warrant for some of the acts and claims of your people, but instead of taking any of these as authority or warrant for your claims, you abandon all history, all living evidence, all tangible proofs and fall back on the claims of revelation.

Now, of course, no man can prove by direct evidence that another has not received a revelation, but if one should prove to a jury of people that the Seer was not a man holier or saintlier than his fellow men, that all evidence showed he was an ordinary man, he was not possessed of extraordinary virtues or anything that would mark him as an instrument to be selected of God, and this one man claimed, because he was dissatisfied with the existing conditions of the Church on earth, God directed him to reorganize and re-establish his church, and then as occasion would require, either to accomplish some new work or to quell some non-believers or dissatisfied disciple, he would receive new revelations directed at the necessary party. And add to this the fact that the claimed words of God often contain bad grammar and tautology, and that God directs the most extraordinary things to be done—I fear the jury would say the weight of evidence is against you, and your sole claims that you had a revelation is not sufficient.

I hope I have not given you the idea that I wish to attack the faith or to hurt your feelings. I only intended to say, it is not strange to my mind that your people have suffered at the hands of those who have investigated your faith. You

must see that unless one can believe fully, completely, implicitly and blindly in Joseph Smith and his revelations, as well as the other prophets of your faith and their claims, they must be utterly and eternally opposed to the whole faith. It is impossible to believe part and disavow the balance.

To revert to Dr. Reiner's letter, I doubt if we can procure from him further letters for publication. He insists that the purpose of his letter was to answer from a historical standpoint the questions propounded to him by us and not to enter into any controversy with the Mormon Elders. That had the latter been his purpose, he would have written rather differently than he did, and your comments place him in the unfair position as an antagonist, but perhaps I can best tell you how the Doctor feels on the subject by his letter which I enclose. I have not enclosed his article as it was intended for the gentlemen to whom it was addressed, and I assume you would not care to publish it under the conditions imposed by the Doctor.

Accept my assurance of the kindest Christian feeling for you, and a full appreciation of your courtesy and good heartedness, and I can always say with sincerity that your representative people can honestly lay claim to patience, brotherly love and sincerity, and I have no doubt, as Dr. Reiner says, are God fearing people.

Yours very truly,"

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#### DR. REINER'S LETTER.

Here is Mr. Reiner's letter referred to in the foregoing; and which, it will be seen, accompanied a communication from the Doctor, most probably on "Mormon" literature, but, which was not sent as per the original arrangement to the editor of the ERA for comment:

"My Dear Friend:—

In sending you the enclosed letter I regret that I am compelled to ask you to release me from the promise given that I would not object to the publication of

my letters. Mr. Roberts created the impression that I am engaged in a controversy with him, which is not a fact. I had no desire to debate the question of Mormonism with anyone but yourself and those you represent. Nothing is further from my mind than the intention to offend or wound Mr. Roberts or any one of his friends or co-religionists. And yet any adverse criticism is taken in Utah as a personal affront. In speaking plainly about the Mormon literature and about Mr. Roberts' productions, I mean nothing disrespectful to him or to the other authors.

In the ERA of May, Mr. Roberts combats my methods of treating the subject of polygamy and yet that method was only in favor of Mormonism. Besides a controversy with Mr. Roberts would be a useless undertaking. Our different training and vocation in life would be sufficient reason for me to avoid such a controversy.

Therefore I will not consent to a publication of my letters, unless Mr. Roberts will state in writing that it is his wish to publish it, and will make it clear that I have no controversy with him, and will publish this letter and other letters that may pass between us.

Kindly convey this to our friends with my sincerest regards.

Yours very sincerely,

JOHN M. REINER.

The following is the answer of the junior editor of the ERA to both of the above letters, addressed to the New York correspondent:

My dear Sir:

Your favor of 23rd ultimo, enclosing Dr. John M. Reiner's note to you without date, to hand by due course of mail.

As you remark it is unpleasant to be misunderstood, and if my past experience brought me no evidence of that fact, the present one of being misunderstood by you and your associates would be all-sufficient to produce conviction that it is. That yourself and associates—for I take it that in this correspondence you speak for them—should make a personal application to yourselves of my words—"A people who have suffered much at the hands of those who have often pretended



to investigate their faith"—is a matter of very deep regret; and you must pardon me if I say that it is a matter of very great astonishment also, since it involves so manifest a misapprehension of my remarks. I pray you read them again: "I entertain a very high respect for the Doctor's learning, and also honor him for his evident intention of speaking fairly of a people who have suffered much at the hands of those who have often pretended to investigate their faith." This certainly could not have been meant to refer to you who had scarcely begun to investigate our faith. It certainly could not have been meant for Dr. Reiner who, so far as I know, has done our faith no harm by the investigation he has made of it, although entertaining no favorable impression concerning it. Turn which way I may I cannot see how you could have applied the words to yourselves. But since you did, allow me to say that I neither had the company of gentlemen you represent in mind, nor Dr. Reiner. I had in mind those men and women who from time to time have come among us with the avowed purpose of fairly investigating our doctrines only to go away and misrepresent both our religious faith and our people. From such characters we have suffered much and they are the ones I had in mind, and I distinctly disavow, let me say again, having reference to yourself or friends.

You ask me, "Does it not occur to you that some honest people may have investigated your faith and not been favorably impressed with it, and under such circumstances is it strange your people have suffered at their hands?" To which I answer both yes and no. *Yes*, to the fact that honest people have investigated our faith and have not been favorably impressed with it. *No*, to the idea that our people and faith have suffered at the hands of such honest investigators. I call to mind Captain Burton who was such an investigator in 1862, and who wrote as the result of his investigation "The City of the Saints." We have never suffered from his investigation of our faith, though he pronouncedly opposed our doctrines. We did not suffer from the investigation of Mr. Phil. Robinson, the noted war correspondent of the *London Daily Telegraph*, and representative of the *New York World*, in 1886, when he visited Utah for the purpose of investigating

"Mormonism," and reporting his conclusions to the journal he represented, and subsequently publishing those letters in his book "*Sinners and Saints*." We have never suffered at the hands of those who have honestly investigated our faith or people and told the truth about us, no matter how much they may have disagreed with our theology. But we have suffered very much at the hands of those who have pretended to investigate our faith and then have gone away and misrepresented both our people and our faith. Such characters are numerous and they are the ones I had in mind when the words to which you take exception were written.

You charge us, in our comments on Dr. Reiner's letter, with abandoning all history, all living evidence, all tangible proofs, and with falling back on the claims of revelation, which revelation you say no man by direct evidence can prove was not received, etc. Did you read *carefully* our comments on the Doctor's letter? If so, how could you come to such a conclusion? Instead of abandoning all history, all living evidence, all tangible proofs, in our comments we brought together in support of the righteousness of plural marriage well known events in Jewish history, covering a period of more than a thousand years, and cited the legislation of God for the Hebrew race in proof of his approval of the form of marriage in question. And yet you accuse us of abandoning all historical evidence, all tangible proofs, and falling back on the claims of revelation! We may not use historical or other tangible evidence as you yourself and Dr. Reiner may think we ought to, but you cannot justly accuse us with abandoning it. And the use we make of it, moreover, is not less forceful than that you would recommend. I gather from your letter that your idea would be that in support of our plural marriage system, say, we should quote the practice of the old patriarchs and prophets, the legislation of the Jews on the subject, and the apologies of Luther and his associates for this practice, which were collated, in part, in Dr. Reiner's letter. But if this was our position how easily we could be answered that the Bible, and especially the Old Testament, is but a record of past events, and however many evidences may exist in it

of God's approval of plural marriage in the past, it cannot now be cited as authority in justification of such a marriage system. But our position is that Joseph Smith received a revelation from God instituting that form of marriage in this present age, and in support of the righteousness of that system of marriage, and in support of the truth of the revelation, we point to the practice of plural marriage by God's noblest and most blessed sons; to God's own course in giving them a plurality of wives; to his own laws which regulated polygamy among his ancient people, and under certain contingencies forced it upon them. All this if quoted in direct support of plural marriage, you think, would give some appearance of "intelligent historical and biblical warrant for some of the acts and claims of your (our) people." The difference between the course you would think most reasonable for us to pursue and the one we take is not very great. You would have us quote the historical and biblical proofs in direct support of our doctrine of plural marriage, and justify our course by reason of what is written in the scriptures; we quote that evidence in support of the truth, and the likelihood of the divine origin of that revelation which authorized our marriage system; and that is all the difference there is in the course you would advise and the one we take. Certainly that difference cannot justify you in saying that it amounts to an abandonment on our part of the evidence in question.

What Luther and his associates said upon this question amounts to but very little; at best it is but the interpretation of what the law of God in their judgment was, and will be regarded as light or possessed of weight according as men esteem their learning, wisdom and piety. Incidentally it would be useful material in a discussion with virulent Protestants who while they revile Joseph Smith, all but deify Martin Luther. But with the revelations of God as warrant for our doctrine and all the biblical proofs that may be marshalled in support of the righteousness of plural marriage, and the likelihood of the divine origin of that revelation which authorized our marriage system, what Martin Luther and other "reformers" may have said on the subject sinks into something below secondary importance. We are more anxious to set forth the

truth, and make known the basis on which it rests, than score a mere point in polemics.

I agree with you that no man can prove by direct evidence that another has *not* received a revelation; and that for proofs against such claims we are dependent upon the secondary evidences that arise from inconsistencies in the alleged revelation, for contradictions of known truths, for things in it incompatible with the revealed character of God, or things that would be known to be unworthy of the Divine Mind. It would have some weight too with "the jury of the people" you suppose, *if it could be proven* that the prophet whose revelation was under examination "was not a man holier or saintlier than his fellow men;" or if "all evidence showed he was an ordinary man," "not possessed of extraordinary virtues or anything that would mark him as an instrument to be selected of God" for giving a new revelation to mankind; or if for selfish and unrighteous motives it could be proven that "to quell some non-believers or dissatisfied disciple he would [pretend to] receive new revelations directed at the necessary party;"—all this, we know, if proven, would lead "the jury of the people" to say to those who believed the prophet and urged his claims, "the weight of evidence is against you, and your sole claim that you have a revelation is not sufficient." I do not concede, however, that the Lord Almighty in communicating a revelation to mankind through a prophet is bound by our rules of rhetoric or of English grammar. The people of Jerusalem were able to discern from the speech of Peter and John that they were unlearned men, but the imperfection of their speech did not destroy the fact that they possessed a revelation from God and a commission to preach it to all the world. But aside from that, we are aware of the fact that it is not sufficient to affirm that Joseph Smith received a revelation from God in justification of the existence of the Church of Jesus Christ of Latter-day Saints, or of one or more of our doctrines. The fact of such revelation must be proven by the necessity that exists for it, by the character of it, the consistency of it, the truths it makes known, the results that flow from it; or the truth of it must be revealed individually to those who accept it. Nobody is more aware of



the necessity that is laid upon us of proving the seership and divine calling of Joseph Smith than we ourselves. And to convince you that we have a lively understanding of this fact and are working at it in our humble way, I shall send you by the mail that carries this a work of mine under the title "A New Witness for God," which, whatever its imperfections may be, will at least have this virtue, it will convince you that we do not "abandon all history, all living evidence, all tangible proofs and fall back on the claims of revelation" alone for proof of the faith we have accepted.

Reverting to Dr. Reiner's letter and what you say of him being placed in the "unfair position as an antagonist" to our faith, when in his first letter to you (the one published in the May No. of the ERA) his "method was only in favor of Mormonism," I am sorry that either yourself or Dr. Reiner consider that he has been placed in an "unfair position." Let us examine that position. I am left to judge from the answers the Doctor gives in his letter published in the May ERA, that you had submitted to him at that time two questions:—first, "Are the Mormons a sincere people?" That question he answers in the affirmative; second, "Is their practice of polygamy capable of being justified from a biblical standpoint?" From that question he turns aside by asking "from a biblical standpoint according to whose interpretation?" He then assures you gentlemen who are members of the Church of Rome that you can discard this question by saying:—"Roma locuta, causa finita est." And then he proceeds to show that the Protestants have no good cause to complain against us on account of our plural marriages because Luther and a number of his associates justified and even advocated polygamy. This letter you sent to me with the suggestion that I "comment on the same *from a Mormon standpoint*, so that we (you) may have the 'Mormon' answer to the questions which you see from his answer were asked the Doctor. \* \* \* We simply say, 'Here is what the Doctor says, what have you got to say?' "

What could I say under these circumstances? That the Doctor by quoting what Luther and Carlstadt had said in approval of polygamy had cited the "Mormon" justification

for their doctrine of a plurality of wives? Could I say that he had completely answered your question, "Can 'Mormon' polygamy be justified from a biblical standpoint?" I could do neither of these things. And since I was to comment on the Doctor's letter from a "Mormon standpoint," so that you might have the "Mormon answer to the questions" which had been asked the Doctor, there was nothing to say but that Dr. Reiner had not answered your question, since he neither stated on what grounds "Mormons" justified the doctrine in question, nor cited the biblical evidence they refer to in support of the revelation which authorizes its practice among them. He did not represent our position on the question at all, and hence the task to do so devolved upon me by the arrangement governing our correspondence. Because I did this, yourself and Dr. Reiner think he is placed in an unfair position as an antagonist. Pardon my obtuseness, but I cannot see that that follows; and whatever of it appears to others to exist must arise from the peculiarity of our correspondence and the Doctor's method of treating the subject.

As to the future and the terms the Doctor imposes for the privilege of publishing more of his letters:—I am to state in writing that it is my wish to publish his letters; I am to make it clear that the Doctor has no controversy with me; I am to publish the letter he encloses to you, and other letters that may pass between us. Just one word on the second condition. Does the Doctor mean that in making it clear that he has no controversy with me I am to abandon the right, in commenting on his letters, to set forth the whole position we occupy as a church if he but states it in part? That if he fails entirely to set forth our views on any given question—as in the case of his letter on plural marriage—I am prohibited from saying what our position is? That if, through misapprehension of our position or doctrine, he misstates either one or the other, I am to be prohibited from making the correction? Or, if in my judgment, his criticism of our doctrine or of our literature is unwarranted, am I to be prohibited from pointing that out and defending both our doctrine and our literature from his criticism, because under obligation to keep it clear that the Doctor has no controversy

with me? If he means all this or any part of it, I refuse his terms absolutely, for such an arrangement would make comment on his letters impossible, unless the Doctor thinks I am prepared to sit demurely at his feet while he teaches both you and me what my religious faith is, and at the conclusion of each lesson merely have me join in the applause, stifling all inclination to set forth more clearly what has been set forth but in part; or to defend our doctrine and our methods of exposition from what might be unwarranted criticism. You, my dear sir, will see how impossible it will be for me to accept such a proposition.

I have, I think, a due appreciation for Doctor Reiner's abilities, learning, and intention to be fair; but my confidence in him to state accurately, fully, and without prejudice our claims and doctrines, does not reach the sublime stage that leads me to think he can do so absolutely without error. And I must say frankly that I do not think the Doctor has yet fully understood the genius of what the world calls "Mormonism." But with the right reserved to set forth in full what the Doctor may only state in part; to say what our position is when he fails to make it clear; to correct misstatements of our doctrine when through misapprehension they may occur; to defend our doctrines and position from what may be unwarranted criticism—with these rights reserved I am willing to comply with the Doctor's conditions. I will say, and do now say, that it is my wish to publish his letters; especially the one in relation to the "most crudely and unlearnedly stated dogmas of the Mormons," which, I take it, is the one you have now in hand; for I am anxious to discover wherein the weakness of our statement of our dogmas lies. Dr. Reiner said much, while here, on the crudeness of our methods in presenting our doctrines; I shall be pleased to get what he has to say on this head in explicit form.

I am willing to say and do now say, the Doctor has no personal controversy with me, and whatever appearance of controversy may exist arises from the singular nature of the manner in which the correspondence is carried on.

I am willing to publish the letter he names, and this with it, and other letters that may pass between us, provided that

they are kept within limits consistent with the space that can be reasonably devoted to them in the ERA.

One word in conclusion, on another matter. Dr. Reiner says that "any adverse criticism is taken in Utah as a personal affront." He of course means any adverse criticism of our religion. I do not know upon what experience the Doctor bases his conclusion; but am sure that he could not have arrived at it by reason of anything that transpired in the interviews at which I was present, for as I remember it the Doctor was listened to with attention and courtesy and no offense was taken, so far as I know, at any adverse criticism he made either of our faith or manner of presenting it. And, speaking for myself, I must disclaim the weakness the Doctor charges. Almost from the days of my youth it has fallen to my lot to advocate and defend my religious faith. My experience, to say nothing of the spirit of meekness and humility which that religion enjoins, has taught me to bear with patience even the rudest opposition. My own experience in this kind ranges from the excited clamor and violence of mobs and the low jests and the loud blasphemy of the rabble, up to the polished sneer, the keen satire and biting sarcasm of the learned and refined. Yet I have not, to my knowledge, answered railing with railing, or taken as a personal affront adverse criticism of my religious faith. If I have spoken with great freedom and plainness to men, it has been in defense of truth; if I have been earnest in word or action, it has been from other motives than personal vexation born of adverse criticism of our faith. But if adverse criticism has been brooked with patience; if personal violence has never been followed with retaliation; if sneers have never provoked anger; if assumption of superiority has been endured with meekness—I trust it will not be thought our conduct is the result of dullness of sensibility, meanness of spirit, or our failure to recognize the sneer, the satire, or the assumption of superiority. For example: Dr. Reiner says, "A controversy with Mr. Roberts would be a useless undertaking. Our different training and vocation in life would be sufficient reason for me to avoid such a controversy." I understand the Doctor's meaning in that perfectly, but it does not vex me, or provoke the least resentment in my



heart. I regard with what I trust is Christian charity the weakness of that vanity which alone could prompt such a remark. Moreover I admit there is much to justify the conclusion of the Doctor. He has enjoyed advantages in the Continental universities that are out of the question with us here in the West; and has had the opportunity also of making himself a specialist in his chosen lines of work. I can understand that he would look with some impatience upon those who might not agree with him, and yet who had not had the same advantages of training that he has had. But may it not be that I, too, am something of a specialist in my line. After a lifetime of study and reflection, advocacy and defense of my religious faith, may I not, without being open to the charge of egotism, be justified in the opinion that I could defend my faith against even what the Doctor might have to say against it; and that in that controversy he would not lose over much of dignity?

I must ask you to pardon so long a letter. I am still at your service to assist you in your investigation of "Mormonism" in any way within my power; and to go on in the publication of the letters and comments as originally arranged between us and with the understanding herein set forth. Thanking you in advance for your patience with this lengthy communication, and assuring yourself and also Dr. Reiner of my good will and kindest Christian feelings for you, I remain

Very truly yours,

B. H. ROBERTS.

This letter was written on the 3rd of June, and since then we have received no word from our eastern friends. We have concluded therefore that they have decided to discontinue the arrangements originally entered into concerning this correspondence; and we think it is only just both to our readers and the ERA that the circumstances under which the correspondence closed should be known.

## PERSONAL APPEARANCE OF JESUS.

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Following the series of articles on Passion Week, which the ERA published for the purpose of keeping up an interest among our improvement association members in the life of Christ, we publish the following in respect to his personal appearance, confidently believing that while the descriptions are not reliable as portraits, they cannot fail to be of interest as the conceptions of men concerning the man who was "God manifested in the flesh."

None of the Evangelists, not even the beloved disciple and bosom friend of Jesus, has given us the least hint of his countenance and stature. In the absence of authentic representation, Christian art in its irrepressible desire to exhibit in visible form "the fairest among the children of men," was left to its own imperfect conception of ideal beauty. The church under persecution in the first three centuries was rather averse to all pictorial representations of Christ, and associated with him in his state of humiliation (but not in his state of exaltation) the idea of uncomeliness; taking too literally the prophetic description of the suffering Messiah in the twenty-second Psalm and the fifty-third chapter of Isaiah. The victorious church after Constantine, starting from the Messianic picture in the forty-fifth Psalm and the Song of Solomon, saw the same Lord in heavenly glory, "fairer than the children of men" and "altogether lovely." Yet the difference was not so great as it is sometimes represented. For even the ante-Nicene fathers (especially Clement of Alexandria), besides expressly distinguishing between the first appearance of Christ in lowliness and humility, and his second appearance in glory and majesty, did not mean to

deny to the Savior even in the days of his flesh a higher order of spiritual beauty, "the glory of the only begotten of the Father full of grace and truth," which shone through the veil of his humanity, and which at times, as on the mount of transfiguration, anticipated his future glory.

The first formal description of the personal appearance of Christ, which, though not authentic, and certainly not older than the fourth century, exerted great influence on the pictorial representations, is ascribed to the heathen Publius Lentulus, a supposed contemporary of Pilate and proconsul of Judæa, in an apocryphal Latin letter to the Roman Senate which was first discovered in a manuscript copy of the writings of Anselm of Canterbury, and is as follows:

"In this time appeared a man, who lives till now, a man endowed with great powers. Men call him a great prophet; his own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, and cures the sick of all manner of diseases. This man is of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that the beholders both love him and fear him. His hair is the color of wine, and golden at the root; straight, and without luster, but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes. His forehead is even and smooth, his face without blemish, and enhanced by a tempered bloom. His countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same color as his hair, and forked in form; his eyes blue, and extremely brilliant. In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen him to laugh, but many, on the contrary, to weep. His person is tall; his hands beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty surpassing most men."

Another description is found in the works of the Greek theologian, John of Damascus, of the eighth century. It ascribes to Christ a stately person, beautiful eyes, curly hair, "black beard, yellow complexion and long fingers, like his mother." This is the description as far as we are able to secure it:

He was beautiful and strikingly tall, with fair and slightly curling locks, on which no hand but his mother's had ever passed, with dark eyebrows, an oval countenance, a pale and olive complexion, bright eyes, an attitude slightly stooping, and a look expressive of patience, nobility, and wisdom.

On the ground of these descriptions arose a vast number of pictures of Christ which are divided into two classes: the *Salvator* pictures, with the expression of calm serenity and dignity, without the faintest mark of grief; and the *Ecce Homo* pictures of the suffering Savior with the crown of thorns. But it must be confessed as being beyond all question that "no figure of Christ, in color, or bronze, or marble, can reach the ideal of perfect beauty which came forth into actual reality in the Son of God and Son of Man. The highest creations of art, even if true portraits of Messiah's outward seeming, could be but feeble reflections of the original in heaven; yet they prove the mighty influence which the living Christ continually exerts upon the imagination and sentiment of the great painters and sculptors, and which he will exert to the end of the world."\*

Another noted author says: "Anyone who has studied the representations of Christ in mediaeval art will have observed that some of them, particularly in missals, are degradingly and repulsively hideous, while others are conceived in the softest and loveliest ideal of human beauty. Whence came this singular divergence?

It came from the prophetic passages which were supposed to indicate the appearance of the Messiah, as well as his life.

The early church, accustomed to the exquisite perfection of form in which the genius of heathen sculpture had clothed its conceptions of the younger gods of Olympus—aware, too, of the fatal corruptions of a sensual imagination—seemed to find a pleasure in breaking loose from this adoration of personal endowments, and taking as their ideal of the bodily aspect of our Lord, Isaiah's picture of a patient and afflicted sufferer, or David's pathetic description of a smitten and wasted outcast. His beauty, says Clement of Alexandria, was in his soul and in his actions, but in appearance he was base. Justin Martyr describes him as being without beauty, without glory, without honor. His body, says Origen, was small, and ill-shapen, and ignoble. "His body," says Tertullian,

\*The foregoing is largely drawn from Shaff's History of the Church, Vol III: p. 571.



"had no human handsomeness, much less any celestial splendor." The heathen Celsus, as we learn from Origen, even argued from his traditional meanness and ugliness of aspect as a ground of rejecting his divine origin. Nay, this kind of distorted inference went to even greater extremities. The Vulgate rendering of Isa. LIII: 4 is, "*Nos putavimus eum quasi leprosum, pecussumma Deo et humiliatum*" [We have thought him as it were a leper, and as one struck by God and afflicted]; and this gave rise to a widespread fancy, of which there are many traces, that he who healed so many leprosies was himself a leper! Shocked on the other hand, by these revolting fancies, there were many who held that Jesus, in his earthly features, reflected the charm and beauty of David, his great ancestor, and St. Jerome and St. Augustine preferred to apply to him the words of Psalm XLV: 2, 3, "Thou art fairer than the children of men." It was natural that, in the absence of positive indications, this view should command a deeper sympathy, and it gave rise both to the current descriptions of Christ, and also to those ideals, so full of mingled majesty and tenderness, in—

"That face  
How beautiful, if sorrow had not made  
Sorrow more beautiful than beauty's self,"

which we see in the great pictures of Fra Angelico, of Michael Angelo, of Leonardo de Vinci, of Raphael, and of Titian.

Independently of all traditions, we may believe with reverent conviction that there could have been nothing mean or repugnant—that there must, as St. Jerome says, have been "something starry"—in the form which enshrined an Eternal Divinity and an Infinite Holiness. All true beauty is but "the sacrament of goodness," and a conscience so stainless, a spirit so full of harmony, a life so purely noble, could not but express itself in the bearing, could not but be reflected in the face of the Son of Man. We do not indeed find any allusion to this charm of aspect, as we do in the description of the young high-priest Aristobulus whom Herod murdered; but neither on the other hand, do we find in the language of his

enemies a single word or allusion which might have been founded on an unworthy appearance. He of whom John bore witness as the Christ—he whom the multitude would gladly have seized that he might be their king—he whom the city saluted with triumphal shouts as the Son of David—he to whom women ministered with such deep devotion, and whose aspect, even in the troubled images of a dream, had inspired a Roman lady with interest and awe—he whose mere word caused Philip and Matthew and many others to leave all and follow him—he whose one glance broke into an agony of repentance the heart of Peter—he before whose presence those possessed with devils were alternately agitated into frenzy and calmed into repose, and at whose question, in the very crisis of his weakness and betrayal, his most savage enemies shrank and fell prostrate in the moment of their most infuriated wrath—such an One as this could not have been without the personal majesty of a prophet and a priest. All the facts of his life speak convincingly of that strength, and endurance, and dignity, and electric influence, which none could have exercised without a large share of human, no less than of spiritual gifts. “Certainly,” says St. Jerome, “a flame of fire and starry brightness flashed from his eye, and the majesty of the Godhead shone in his face.”\*

Of course all personal representations of Jesus are confessedly ideal, whether on canvas or in poetry; but among the latter we have always admired the following description of Jesus from N. P. Willis’ beautiful poem, “The Leper.” Jesus had just healed Helon and the latter arose and looked upon him with the result that—

Love and awe  
Mingled in the regard of Helon’s eye  
As he beheld the stranger. He was not  
In costly raiment clad, nor on his brow  
The symbol of a princely lineage wore;  
No followers at his back, nor in his hand  
Buckler, or sword, or spear,—yet in his mien  
Command sat throned serene, and if he smiled,  
A kingly condescension graced his lips,  
The lion would have crouched to in his lair.

\*Canon Farrar’s *Life of Jesus*.

His garb was simple, and his sandals worn;  
His stature modell'd with a perfect grace;  
His countenance the impress of a God,  
Touched with the open innocence of a child;  
His eye was blue and calm, as is the sky  
In the serenest noon; his hair unshorn  
Fell to his shoulders; and his curling beard  
The fullness of perfected manhood bore.

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## ODE.

## THE SLEEPING BRAVE.

How sleep the brave, who sink to rest,  
By all their country's wishes blest!  
When Spring, with dewy fingers cold,  
Returns to deck their hallowed mould,  
She there shall dress a sweeter sod  
Than Fancy's feet have ever trod.

By fairy hands their knell is rung,  
By forms unseen their dirge is sung;  
There honor comes, a pilgrim gray,  
To bless the turf that wraps their clay,  
And Freedom shall awhile repair  
To dwell a weeping pilgrim there.

COLLINS.

## RELIGIOUS FAITHS.

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### XI.

#### THE CLAIMS, DOCTRINES, AND ORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

BY B. H. ROBERTS.

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### III.

#### THE DOCTRINES OF THE CHURCH IN RESPECT OF MAN AND THE GOSPEL.

Next in importance to what The Church teaches about God is what she teaches in regard to man. Next to God man certainly is the most important thing in the universe; for whether we view him from the standpoint of his relationship to other animals, the beauty and majesty of his physical organism, the superiority of his intellectual endowments or the sublimity of his spiritual aspirations, something will be found in each that argues for him a special place in the universe, and will also furnish good grounds for the belief that a special relationship exists between him and Deity.

The distinction given to man above all other known creatures might well lead the Psalmist, when addressing himself to God, to say:

“What is man, that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have



dominion over the works of thy hands; thou hast put all things under his feet."\*

The question of the Psalmist, "what is man?" is answered by The Church—"The son of God;" and this explains why it is that God is mindful of him. The Prophet Joseph Smith taught that the spirits of men before they tabernacled in the flesh had an existence with God in another world; that God is the father of their spirits, Jesus Christ being the first born.† That existence was a tangible one; it involved the realities of life in the heavenly kingdom. Each spirit there was as much an entity as each man is in this present life. Each spirit there had its agency as each man has it here; and was at liberty to take that course he elected to pursue.‡ "At the first organization in heaven," says the prophet, "we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it."

Some spirits went so far in the exercise of their agency as to rebel against God. Lucifer, the Son of the Morning, did so, and drew away with him one-third of the hosts of heaven; and they became the devil and his angels.§ This is not only the teaching of Joseph Smith, but also of the Bible.||

One thing, however, Joseph Smith taught which, as far as I know, the Bible does not teach, viz, that the spirits of men in their pre-existent estate attained unto a variety of degrees of intelligence and nobility of character. In the Book of Abraham it is written:

"Now the Lord has shone unto me, Abraham, the intelligences that were organized before the world was: and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers, for he stood among those that were spirits, and he said unto me, Abraham thou art one of them, thou wast chosen before thou wast born."\*\*

This doctrine throws a wonderful light upon the being and nature of man. Notwithstanding the great influence of

\*Psalms VIII.

†Doc. & Cov. Sec. XCIII.

‡Doc. & Cov. Sec. XCIII: 29-31.

§Doc. & Cov. Sec. XXIX: 36-38, also Pearl of Great Price p. 14 (1888 Edition).

||See Rev. XII: 7-12. II Peter II: 4. Jude VI.

\*\*Pearl of Great Price p. 62.

parentage and environment upon character, in the light of this doctrine, we may understand how it is that in spite of indifferent parentage and vicious environment some characters arise that are truly virtuous and great; and that purely by the strength of that intelligence and nobility to which their spirits had attained in the heavenly kingdom before they took bodies upon earth. Their grandeur of soul could not all be suppressed by environment in this life, however inauspicious for their development. As the sun struggles through clouds and mists that at times obscure his brightness, so these spirits, stirred by their innate nobility, breaking through all disadvantages attendant upon ignoble birth and iron fortune, rise to their native heights of true greatness.

If a wider survey be taken of mankind, and those advantages and disadvantages under which whole generations, nations and races of men have lived be taken into account; if the fact of their pre-existence be considered in connection with that other fact that the spirits of men before coming to this earth were of unequal intelligence and of every degree of nobility; if it be remembered that in that pre-existent state all spirits had a free agency, and that they there manifested all degrees of fidelity to truth and righteousness, from those who were valiant for the right to those who were utterly untrue to it, and rebelled against God; if it be further remembered that doubtless in this earth-life these spirits are rewarded for their faithfulness and diligence in that pre-existent state—if all this, I say, be considered, much that has perplexed many noble minds in their effort to reconcile the varied circumstances under which men have lived with the justice and mercy of God, will disappear.

The doctrine of the pre-existence of spirits, as also their relation of sonship to Deity, is beyond all doubt a scriptural doctrine; but it seems to have been reserved for the Church of Jesus Christ of Latter-day Saints through her teaching to give clearness and force to it. The fatherhood of God, and its necessary corollary, the brotherhood of man, are trite phrases much in fashion in these modern days; but it is questionable if they have conveyed to the minds of men any definite ideas of the actual relationship of father and son

existing between man and Deity. In the mouths of sectarians the phrases under discussion have always been employed to express some mystic or indefinite relationship not clearly explained or explainable. It was reserved, I repeat, for the great modern prophet to give these phrases reality. He declared the relationship to be as real as that existing between any father and son on earth; that man's spirit was actually the offspring of Deity—"A spark struck from his own eternal blaze." With him the fatherhood of God and the brotherhood of man were not mere abstractions more or less beautiful, but a reality. The words taught by the Savior of men to his disciples as the proper mode of address to Deity—"Our Father, who art in heaven"—are not meaningless verbiage, but express the true relationship of man and God.

This teaching of the church receives support from the language of Paul in his discourse to the Greeks in Mars hill, where he approvingly quoted the words of the Greek poet Aratus—"As certain also of your own poets have said, *for we are also his offspring*."\* "Forasmuch then," he continues, "*as we are the offspring of God*, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."†

As to the future of man The Church teaches the literal resurrection from the dead; that is, the reunion after death of the spirit and the body. And from thence-forward she teaches everlasting perpetuation of life in that degree of glory suited to the development attained by each individual—every man being judged according to his works.‡ That future

\*Following, in part, is the poem:

"With Zeus begin we—let no mortal voice  
Leave Zeus unpraised. Zeus fills the haunts of men—  
The streets, the marts—Zeus fills the sea, the shores,  
The harbors—every where we live in Zeus.  
*We are his offspring too.* Friendly to man,  
He gives prognostics; sets men to their toil  
By need of daily bread; etc.

†Acts XVII: 28-29.

‡The Church, however, makes no pronouncement concerning the fate of those who once enlightened, and having tasted the heavenly gift, and been made partakers of the Holy Ghost, the good word of God, and the powers of the world to come—turn altogether away from the truth, and thus crucify to themselves the Son of God afresh, and put him to an open shame (Heb. 6: 4-6). Concerning such characters—who, by their great sin of high trea-

existence is to be accompanied by every possible means of advancement along the lines of intellectual, moral, and spiritual progression, ascending step by step through various degrees of development, of honor, of glory, of power toward God, until at the last overcoming all evil and embodying all good, they sit down with Jesus in his throne, as he overcame and sat down with his father in his throne.\*

With these views in respect to man past and future, The Church regards the present existence as merely a probation where man acquires that experience and gains that knowledge which shall prepare him for the future state of development and glory which awaits him, if in this life he fulfills the object of his mission to earth.

#### THE GOSPEL.

The atonement of Jesus Christ affects man in two ways: generally and individually.

By affecting him generally I mean that the atonement of Jesus Christ redeems all men from the consequences of Adam's transgression, independent of any action on their part; for it is evident that in the transgression of Adam the individual agency of man was not a factor; and therefore justice has no claim in visiting penalties upon the individual for sins committed by Adam; and though death, which was the penalty visited upon Adam and his race in consequence of his transgression, falls upon all men, still free redemption is provided in the atonement of Jesus Christ; and the advantages that accrue to man in this present existence abundantly compensate him for his temporary subjection to the power of death.

son against God, become Sons of Perdition, the teaching of The Church is that God "saves all the works of his hands, except those Sons of Perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them: they shall go away into everlasting punishment, \* \* \* where their worm dieth not, and the fire is not quenched, which is their torment and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof. Nevertheless I, the Lord, show it by vision unto many, but straightway shut it up again, wherefore the end, the width, the height, the depth, and misery thereof, they understand not, neither any man except them who are ordained to this condemnation" (Doc. & Cov. Sec. 76: 43-48).

\*Rev. 3: 21.



The free redemption from the consequences of Adam's transgression through the atonement of Jesus Christ, is clearly sustained by the great authority of Paul when he says: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."\* And again he says in concluding a long argument on the subject, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life."† Hence The Church teaches in her articles of faith:

"We believe that all men will be punished for their own sins, and not for Adam's transgression."

It follows as a literal sequence of these doctrines that if man himself so lives that he commits no sin, the redemption wrought out by Jesus Christ would be all-sufficient without repentance or any other works on the part of man to insure his complete salvation. Therefore all who die in a state of innocence (this includes surely all who die in infancy) are completely redeemed and saved in the kingdom of God.

By the atonement of Jesus Christ affecting men individually, mentioned above, I mean that The Church teaches that through Messiah's suffering and atonement the way was opened for salvation from the consequences of man's individual sins by absolute obedience to conditions prescribed in the gospel of the Lord Jesus Christ. Hence The Church teaches that:

"Through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

And she teaches that the principles to be accepted and the ordinances to be obeyed are, first, faith in God the Father, in the Lord Jesus Christ, and in the Holy Ghost: second, repentance of sin, which is contrite sorrow for sin, leading to a resolution for the future to forsake it: third, baptism by immersion, which represents the burial of the Lord Jesus Christ and his resurrection to a newness of life, and is accompanied by forgiveness of sin: fourth, the recep-

\*I. Cor. XV: 21-22.

†Rom. V: 18.

tion of the Holy Ghost through the laying on of hands, by which to men is imparted the power to walk within the circle of the influence of the Holy Ghost, and to have access to him as the Man of their Counsel, Comforter, Companion and Guide.

That the order of these principles and ordinances of the gospel are in strict accord with the scriptures have been so frequently demonstrated in our literature that I do not undertake in this writing to point out that fact, but I wish to call attention to the reasonableness and logical order that exists in this presentation of the gospel.

Faith is not regarded by us as the first principle of the gospel because of any arbitrary arrangement, but because of the nature of the thing itself. "He that cometh to God must believe that he is" (that is, that he exists), is the language of Paul; and the truth of his words is self-evident: for if men do not believe in the existence of God it is very evident that they will not consider themselves under obligation to be obedient to him and without obedience to God no progress whatsoever can be made towards man's salvation. The strength of this conclusion may be more clearly seen when it is looked at from the negative side, and the questions asked: Why is it that the atheist does not come to God? Why is it that he does not repent of sin in response to the commandment of Jesus Christ? Why is he not baptized for the remission of his sins? In each case the answer is because he does not believe in the existence of God, or that Jesus was the son of God, and hence he does not account himself under obligation to yield obedience to the laws of salvation prescribed by them.

Faith, therefore, is the first principle of the gospel from necessity, because of the nature of the thing itself. It is the incentive to all rational action, and by reason of that becomes the foundation of all righteousness, and the first principle of revealed religion.

Faith in God once established it is not difficult to convince men that they have lived in violation of the righteous laws of God; that they have trampled under their feet the righteousness commanded in the law of heaven; and as a result of this conviction of sin, sorrow takes hold of them and leads them

unto repentance, the full fruition of which is a reformation of life.

No sooner does sorrow for sin take hold of one than he desires forgiveness of past offenses. Many times in the midst of his groanings over sins he says in his heart: "I would give five, ten, or twenty years of my life, or life itself, if such and such an act could only be obliterated and become as if it never had been; or if it could be forgiven so that there could be reconciliation between me and God, between me and my conscience; that I might again feel that sense of innocence which I knew before I plunged into wrong-doing. These are the natural longings of the human heart when the spirit of repentance takes possession of it, and the Gospel of Jesus Christ in the logical sequence of its teaching rises to meet this condition and tells the sinner that though his sins be as scarlet yet, since he has faith in God and sincere sorrow for sin, by baptism in water, in the name of the Holy Trinity, his sins may be washed white as wool—the past forgiven, and reconciliation with God effected.

But after forgiveness of past sins the human weakness still remains, human inclination to sin still drives man on toward error, and his imperfect judgment is not sufficient to guide him aright; his human strength alone is not sufficient to make him equal to the task of living in harmony with the divine law. God knew this would be the condition of man and hence provided in his gospel even a better baptism than that in water, the baptism of the Holy Ghost; by which man's life is brought in touch with the life of God, and some of God's strength imparted to him by reason of which he may hope to overcome the world, the flesh and the Devil. He receives in the companionship of the Holy Ghost, and the privilege of perpetually walking within the circle of his influence, an unction from the Holy One, by which he may know all things, an anointing which, if it abide upon him, will teach him all things.\* Under this companionship and its influence man begins the work of character-building, which at the last shall prepare him to dwell with God. It is not an easy task, nor one that can be completed instantaneously.

\*I. John II: 20-27.

It means constant watching, fervent prayer, the practice of self-restraint, the purging out of iniquity and grafting in of virtues; it means learning line upon line, precept upon precept, acquiring of virtue here a little, and there a little, and so on through all the years of man's life—and continues in eternity we know not how long; but certainly until all unworthiness, under the help of God, is purged out; and all which makes for truth, for righteousness, for holiness, is brought in; and the whole man through the grace of God coupled with his own desires and self-effort is made fit for the heavenly kingdom.

This is not an easy plan of salvation, that is, when compared with some theologies which define the scheme of man's redemption from his fallen state; but it is the easiest in reality, for the reason that it is the *only* true gospel, and is the plan devised in heaven for man's salvation, and the one which all men must at the last accept, for there is no other. This is the everlasting gospel, the same through all ages and dispensations. Those who have lived on the earth in periods of time when this gospel was not taught and divine authority was not on earth to administer its sacraments must assent to it in their minds and accept it in their hearts wherever they may be; while the outward ordinances thereof must be performed on this earth by those authorized to act for and in behalf of them. This acceptance of the gospel applies to all those who have not died in a state of perfect innocence. Those who have died in their innocence are saved to the uttermost by virtue alone of the atonement of Jesus Christ—on such justice has no claim whatsoever. They rest secure in the arms of God's mercy.

This is the teaching of the Holy Church of Jesus Christ—the gospel she is teaching to the living, the sacraments of which she is administering both to the living and for the dead; for having received through her first great prophet, Joseph Smith, the keys of divine authority, and especially those which pertain to the salvation of the dead, she is carrying on the work of redemption both in this and in the spirit world; and her especial mission is to unite all dispensations that are passed with this present dispensation of the Fullness



of Times, of which she is the exponent. Her mission is to link family with family, and generation with generation, until all the chains are complete which shall bind the whole race of men and women in bonds of love and salvation to our Father and our God, through Jesus Christ our Lord.

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## HEAVEN.

O Heaven!—O beautiful and boundless sky!  
Upon whose breast stars and pale planets lie,  
Unnumbered and innumerable, ever  
Mocking with bright'ning eyes man's vain endeavor!—  
Thou radiant wilderness, through which the moon  
Moves like a spirit, without voice or tune  
Accompanied, or song or choral shout,  
Save what the universal spheres send out  
For aye,—inaudible, though vast and deep,—  
Thou world of worlds, within whose arms the sun  
Awakens; and, when his bright task is done,  
Like a reposing child, lies down to sleep,  
Amongst thy golden bowers!

O gentle heaven!

Art thou indeed the home,—the happy shore,  
Where creatures wearied of this earth are driven,—  
Where Hate is not,—where Envy cannot soar,  
And nought save unimaginable Love,  
And tenderest Peace (a white and winged dove),  
And beauty and perennial bloom are seen,  
And angels breathing in Elysian air  
Divinest music, and young shapes, more fair  
Than Houris pacing soft through pathways ever green!

BARRY CORNWALL.

# PROGRESS OF THE WAR

## BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

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### IV.

The "bottling" of Cervera's fleet in Santiago harbor made clear the way for military operations in Cuba. The necessity for the disposal of the Spanish fleet before the invasion of the island could be safely undertaken had been plainly evident to the Washington authorities all along, but this obstacle overcome they were free to inaugurate an active campaign on land. Of course, under existing circumstances, the objective point for the army of invasion was Santiago de Cuba. In order to capture or destroy the Spanish vessels and deliver a crushing blow to Spain it was necessary to take that city. Accordingly orders were issued for the dispatch of an army to Santiago.

In the meantime on June 7th, Admiral Sampson bombarded the defences at the entrance of the harbor; and on the same day the *Marblehead* and *Yankee* took possession of the bay of Guantanamo about thirty-five or forty miles east of Santiago, a place admirably adapted for a rendezvous for the transports which it was expected were on their way with the soldiers.

On June 10th six hundred marines were landed at Guantanamo to hold it as a landing place for the troops now hourly expected. On the evening of the following day the Spaniards attacked the camp of the marines and kept up a guerilla fight for thirteen hours in the darkness. Four Ameri-

cans were killed, and one wounded. At daylight the ships shelled the thickets in which the Spaniards had sheltered themselves during the night and drove them out. On the 12th and 14th the gallant marines were again attacked, some killed and others wounded, but they succeeded in repelling the enemy and continued to hold their position.

On June 21st the troops under command of Major-General William R. Shafter, arrived off Santiago. This expedition consisted of about sixteen thousand troops, and arrived on thirty-two troop ships, convoyed by fourteen war ships. It was the largest expedition since the Crimean War, over forty years ago. The transports moved in three lines, one thousand feet apart, with an interval of six hundred feet between the ships of each line. War vessels were stationed on each flank of the transports and the whole fleet covered the sea for eight miles in length and one in breadth. On the day following their arrival the disembarkation of the troops was commenced at Baiquiri and on the 23rd the landing was completed. A strong body of insurgents assisted the Americans in the vicinity of the landing place and rendered valuable aid.

The march toward Santiago commenced, the Spaniards offering spirited resistance at every step. The expedition started from Juragua, the first place occupied after the landing at Baiquiri on June 22nd. Word was brought to the American army that Spanish forces had assembled about five miles outside of Santiago to oppose the progress of the troops. On June 24th four troops of the first, and four troops of the tenth cavalry under General Young, and eight troops of Roosevelt's Rough Riders, under Colonel Wood, about one thousand men in all, dismounted and started to dislodge them. Practically two battles were fought, one by the regulars under General Young on the hillside, and one by the Rough Riders on the top of the plateau.

The road followed by Wood's men was over steep hills and through thick underbrush, which afforded every opportunity for an ambushade. The men toiled on in the sweltering heat of the tropical sun, throwing away their blankets and tent rolls as they proceeded. Presently the low calls of the

Spaniards could be heard in the thickets and the men were ordered to load their guns. The sound of firing came from a mile or two to the right where the Spaniards had opened on the regulars, and in a few moments the rifles began to crack from the brush around them, and bullets flew in all directions, volley following volley in quick succession. Officers and men displayed the utmost coolness, although it was the first experience under fire for most of them. Captain Capron who stood behind his men using his revolver with deadly effect whenever a Spaniard showed himself, finally fell fatally wounded. His troop was disconcerted for a moment, but mustering all his strength he cried out, "Don't mind me, boys; go ahead and fight."

After a little while the firing fell off some and it was evident that the enemy was falling back, and the troops rushed to the front and into more open country. In the meantime just as hot work was being encountered by General Young's troops. They however had two Hotchkiss guns, and constantly raked the thickets with them. The Spaniards were gradually forced back until they, with those attacking the Rough Riders, ran for the block house, from which they were finally dislodged, by Colonel Wood's men. The engagement lasted an hour and the American loss was twelve dead and fifty wounded.

During the fight Mr. Edward Marshall, correspondent of the "New York Journal and Advertiser," was wounded. His spirit was as admirable as that of any soldier on the field. The correspondent of another of the great New York dailies, who was present, sent the following account of his courage to his paper:

"He was shot in the first firing line, and though the bullet passed within an inch of his spine and threw him into frequent and terrible convulsions, he continued in his intervals of consciousness to write his account of the fight and gave it to a wounded soldier to be forwarded to his paper. This devotion to duty by a man who knew he was dying was as fine as any of the many courageous and inspiring deeds that occurred during the two hours of breathless desperate fighting."

This was the first experience of our volunteers in actual war and they acquitted themselves like veterans. A Spanish

prisoner, captured in the battle, said of them: "They did not fight like other soldiers. When we fired a volley they advanced instead of going back. The more we fired the nearer they came to us. We are not used to fighting with men who act so."

The day following this battle the American troops occupied the town of Sevilla, abandoned by the Spaniards.

Preparations were now crowded for the attack on Santiago de Cuba. The troops were pushed forward as fast as possible, but considerable delay was unavoidably occasioned by the bad roads. General Shafter posted the various divisions of his army in a manner to entirely surround the city and cut off all possibility of escape for the Spanish forces. All through the night of June 30th the troops were marched to their positions ready for the attack in the morning.

To the east and a little northward of Santiago lay the village of El Caney, a suburb of Santiago and about two miles from it, on a road leading directly into the city. Here was a regiment of Spaniards sheltered by a strong blockhouse. To the southeast of Santiago lay the fortified village of San Juan and still further south Aquadores. Between these places and Santiago lay the Spanish army in deep intrenchments protected by several lines of barbed wire fences. On the morning of July 1st hundreds of bugles rang out the reveille, and before the sun had risen the great American line was complete. Soon the whole line was engaged in fierce battle, but the hardest fighting was done at the hill town of San Juan and at El Caney. After a severe struggle El Caney was taken by General Lawton's forces, but the loss on both sides was very heavy.

Every effort was made by General Linares, the Spanish commander, to prevent our forces from taking San Juan, and he had strongly fortified it. In the hands of a more determined force than the Spaniards it would have been impregnable.

The battle of San Juan was opened by Grimes' battery and the enemy replied with shrapnel. The troops advanced up the valley, losing heavily at every open space and in fording the streams. They deployed at the foot of the San Juan



hills under a galling fire from the enemy, made doubly irksome from the fact that on account of the long range and smokeless powder, the enemy could not be located.

For two hours they were under this fierce fire before the charge could be made.

The following is from the official report of General J. Ford Kent, who marched from Utah to the front in command of the Twenty-fourth Infantry, but now in command of the division upon which devolved the duty of capturing San Juan:

"The head of Wickoff's brigade reached the forks at 12:20 p. m. and hurried on to the left, stepping over prostrated forms of men of the Seventy-first. This heroic brigade, consisting of the Thirteenth, Ninth and Twenty-fourth United States infantry, speedily crossed the stream and were quickly deployed to the left of the lower ford

"While personally superintending this movement Col. Wickoff was killed, the command of the brigade then devolving upon Lieut.-Col. Worth, Thirteenth infantry, who immediately fell severely wounded, and then upon Lieut.-Col. Liscum, Twenty-fourth infantry, who, five minutes later, also fell under the withering fire of the enemy. The command of the brigade then devolved upon Lieut.-Col. T. P. Weeks, Ninth infantry.

"Meanwhile I had again sent a staff officer to hurry forward the Second brigade, which was bringing up the rear. The Tenth and Second infantry soon arrived at the forks, were deflected to the left to follow the Third brigade, while the Twenty-first was directed along the main road to support Hawkins.

"Crossing the lower fork a few minutes later, the Tenth and Second moved forward in column in good order toward the green knoll already referred to as my objective point on the left. Approaching the knoll the regiments deployed, passed over the knoll and ascended the high ridge beyond, driving back the enemy in the direction of his trenches. I observed this movement from the forts on San Juan hill.

"Prior to this advance of the Second brigade, the Third, connecting with Hawkins' gallant troops on the right, had moved toward Fort San Juan, sweeping through a zone of most destructive fire, scaling the steep and difficult hill, and assisting in capturing the enemy's strong position, Fort San Juan, at 1:30 p. m. This crest was about 125 feet above the general level and was defended by deep trenches and loop-holed brick forts, surrounded by barbed wire.

"The greatest credit is due to the officers of my command, whether company, battalion, regiment or brigade commanders, who so admirably directed the formation of their troops, unavoidably intermixed in the dense thicket and made the desperate rush of the distant and strongly defended crest."

The fighting commenced in the early morning and continued fiercely until nightfall, when the Spaniards were driven from their positions all along the lines and the Americans occupied the outworks within three-quarters of a mile of Santiago.

The losses were extremely heavy. General Shafter officially reported the following losses on the American side: killed, 22 officers, 208 men; wounded, 81 officers, and 1,203 men; missing, 79. A total loss in killed, wounded and missing of 1,593.

The Twenty-fourth infantry which did such gallant work at San Juan is a colored regiment and was stationed at Fort Douglas, Salt Lake City, at the time the war broke out.

The courage and determination of our troops won the admiration of the whole world. Major de Grandprey, military attache of the French embassy at Washington, was at the battles of July 1st; he said in an interview at Washington on his return:

"I have the most complete admiration for your men. They are a superb body individually and as an army, and I suppose not throughout the world is there such a splendid lot of fighting men. It is the fighting characteristic of the men which is most apparent. They are aggressive, eager for action, never needing the voice of an officer to push them forward."

All the representatives of foreign governments who watched the storming of San Juan, agree that the work of the Americans was glorious. A correspondent says of Captain Paget, a captain in the British navy:

"Captain Paget had been at Key West quite what we expected an Englishman to be, measurably respectful of our troops and ships, yet using many 'buts' and 'ifs' and uncomplimentary comparisons in his comments. He saw our blue line move toward San Juan trenches, no artillery to support them. He saw it slowly advance up the hill, while Mauser bullets, shrapnel, pieces of chain and flying railroad iron cut into it awfully. His long spyglass never left his eye as the thin blue line crept forward unfalteringly, leaving a piteous wake of maimed and dead behind it, and though the Russian, the German and the Japanese were jumping and shouting and cheering with enthusiasm, Captain Paget looked on impassively. Finally came the great rush to the crest of the hill against a position which ought to have been capable of sweeping them all back into the sea, and he saw them at last occupying that position, completely victorious. He lowered his spyglass and

closed it snappily, and turning, said, with an immense solemnity: 'By God, gentlemen, this has been a great day for Anglo-Saxons. There's been nothing like it in the world since Balaklava.' "

And Major Shiba, of the Japanese Imperial Army Engineers, who represented his government, says:

"The battle was fought under very unusual conditions. The line was in a dense thicket, under a tropical sun, where there was not much opportunity for the fine tactics of modern war or its schools. But one feature it exploited thoroughly—the high courage and intelligence, in English the initiative, of the American officer and soldier, be the man with musket black or white. The officers did not give over to their sergeants and corporals the leadership, as modern tactics direct. All went forward together, officers and men. The Spanish main attack appeared to be directed at the part of the line composed of the blacks, negro soldiers, but no troops could have behaved more gallantly. The blacks and whites went forward with a run. There was no attempt to malingering, to pretend to illness, no shirking. The difficulty was to restrain the black men. 'Steady, steady, men,' the officers would say. 'Lord! Let us get at them,' shouted a great, black giant, nearly six and one-half feet high, who was a sergeant. There was no maneuvering, nor any need for it. It was simply the old conditions, where the strongest and bravest was leader, only there was no bravest; all were brave. I never realized the high, cool, enduring courage of this conquering American race as I do now, having seen them tried in the fierce fire of war."

## EDITOR'S TABLE.

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### A WORD WITH RETURNED MISSIONARIES.

There is one request that we desire to make of the young men who have returned from their missions, and who have been brightened up in the testimony of the Spirit of the Lord and the knowledge of the gospel, and that is this, that they will keep the armor of the gospel upon them and the spirit of truth in their hearts, and will voluntarily constitute themselves missionaries to look after the youth of Zion who are wandering from the straight path. Wherever they find young men or young women who are in any degree departing from the way of life and salvation, let them take up a labor with them, and if possible bring them to a realization of the consequences which will follow the course they are pursuing, that these young people, through their faith and efforts, may be brought to comprehend and obey the truth. If there is any considerable portion of our young people going astray, certainly there is a field at home for the labors of those who are endowed with the Holy Priesthood. Every man who holds the priesthood ought to be a power in himself in exercising its authority by precept and example in the proclamation of the gospel to the young people of our own land, and to all as far as possible who sit in darkness; for it is our duty to preach the gospel for the salvation of mankind.

We were surprised to hear a young man say that during his whole life (and he was born in the church, of goodly parents, and has been brought up among the people) no man had ever taken the trouble to come to him personally and point out to him the error of his ways; no one had ever come

to him as a friend and as a brother, to reason with him and to point out to him that the course he was pursuing was displeasing in the sight of the Lord and would result in great injury to himself, if he continued in it. Let us say to the elders of Israel, and especially to those young men who have been out into the world to preach the gospel and have returned with honor, wherever you see a young man who is doing that which is not right, take up a labor with him. Go to him personally; and if you do not succeed the first time, go again, and keep up the labor with him until you can, if possible, make some impression upon him. Labor with these young people who are going astray until you can convince them that you love them and are seeking their welfare; for if you can convince them of this, then you will have a chance to do them some good.

We go out into the world and preach the gospel, we endure the scorn and contumely of the world; but we do not get discouraged because of this. We still persist in our labors. If a man insults us, we do not cast him off. If a man shows his ignorance, we do not condemn him, but try all the more to enlighten him. Thus we keep on laboring until frequently many of those who have been bitter enemies to the truth are converted to the gospel or become friends to the elders and to the cause of Zion. Let us labor as persistently at home as we do abroad. It is a labor of love and of salvation—a labor that is worthy of the laborer.

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#### A SUPPOSED INCONSISTENCY.

From a young convert in Kentucky we receive the following:

Catlettsburg, Kentucky, August 3rd, 1898.

Dear Sir:

A young convert to the cause of Christ takes the liberty to address you a question which has given him much trouble lately. I am deeply interested in the Latter-day work and know that Joseph Smith was ordained of God, for I can testify that through the ordinance of baptism and through the



imposition of hands I received a remission of sins and a portion of the Holy Ghost, sufficient, if I strive, to enable me to live a Christian life.

Therefore, it is in all kindness and with a desire to attain to a fuller knowledge of things pertaining to Christ's kingdom, that I point out the *apparently* glaring inconsistency which occurs in the following:

Speaking of a vision of January, 1836, the Prophet Joseph said:

"The heavens were opened upon us and I beheld the celestial kingdom of God. \* \* \* I saw fathers Adam and Abraham and my father and mother and my brother Alvin that has long since slept; and marvelled how it was that he had obtained an inheritance in *that* kingdom, seeing that he had departed this life *before* the Lord had set his hand to gather Israel the second time and *had not been baptized for the remission of sins*. Thus came the voice of the Lord unto me saying: "*All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom*, for I the Lord will judge all men according to their works, according to the desire of their hearts. And I also beheld all children who die before they arrive at years of accountability are saved in the *celestial kingdom of heaven*."

Now the impression from the above is that the spirits of children and of the honest in heart who have not been permitted to tarry on earth, are permitted at once to enter upon the joys of the celestial kingdom, where, as I understand it, exists the fullest degree of glory, notwithstanding the fact that they had never been baptized nor had vicarious work of any character performed for them. Now arises the questions: If the foregoing conclusions are correct (and I see no reasons why they are not), why the necessity of such vicarious works as baptism, sealings, etc? "Why are *we* then baptised for the dead?"

Will you kindly give me some explanation in a personal letter? Allow me also to suggest that you place this matter before the missionaries through the columns of your IMPROVEMENT ERA, for, as you will readily see, an enemy of the faith

could create from this mole hill a mountain of doubt and distrust in the minds of many honest investigators.

Your younger brother in the faith,

JESSE WORKMAN.

The vision referred to was received in the Kirtland Temple on the 21st of January, 1836, during the time that the several quorums of the priesthood were being organized and endowed with the powers of heaven. The passage of the Jewish scripture with which the facts stated in the vision of the Prophet Joseph are supposed to come in conflict, are the words of Jesus to Nicodemus:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (St. John III: 3-5).

The point is here: Alvin Smith, the prophet's eldest brother, died when he was a young man, before the new dispensation of the gospel had been committed to his younger brother. He died without a knowledge of the gospel, and therefore had not obeyed the ordinance of baptism—without which, according to the words of Jesus himself, no man can enter into the kingdom of God; and yet, according to the vision, Alvin Smith, without having been baptized, was in the celestial kingdom, together with Adam, Abraham, and also the prophet's own father and mother. The fact is that *the vision was given to show what would be the condition of those parties in the future*; it did not relate to the situation of the parties at the time the vision was given—January, 1836;—for in the vision the prophet saw both his father and mother in the celestial kingdom as well as his brother Alvin, and that father and mother were then both alive in the flesh, consequently they were not then in the celestial kingdom of God, nor in company with Adam or Abraham. The father of Alvin and Joseph did not die until the 14th of August, 1840; and the mother lived on until some time after, 1853—so that the vision relates to the future.

The reason the Prophet Joseph marveled at seeing that his brother Alvin would be in the celestial kingdom was because at that time he knew nothing of the doctrine of baptism for the dead. It was not until the 3rd of April, 1836, more than two months after the vision under discussion was given, that Elijah the prophet came to fulfill his mission of delivering those keys of knowledge which would turn the hearts of the fathers to the children, and the hearts of the children to the fathers.\*

The knowledge revealed by this messenger from heaven threw a flood of light upon the plan of salvation, and showed how broad and far-reaching it was in its operations, and how it extended the friendly hand of assistance to man not only in time but also in eternity. Previous to this, when the elders of Israel bore record that the gospel and the priesthood which administered its ordinances had been taken from the earth for a number of centuries, and only recently had been restored through the Prophet Joseph—when people would ask what became of those neglected through those ages of spiritual darkness, the only answer was "God is just;" and they used to sing:

Seek no crop where 'twas not planted,  
Nor the day where reigns the night;  
Now the sunshine bright is beaming,  
Let all creatures see aright.

But after Elijah fulfilled his mission, as foretold in Malachi,† they understood how the gospel could reach those who had died without a knowledge of it. There was an intelligent significance revealed then in the scriptures which say:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water (1 Peter III: 18-20).

They now saw that while the body of the Son of God

\*Doc. & Cov., sec. 110.

†Mal. IV: 5, 6.

was in the new tomb prepared by Joseph of Arimathæa, his spirit had gone to the spirit world, and opened the door of salvation to those who had once been disobedient in the days of Noah. This fact adds a significance also to several passages in Isaiah respecting the mission of the Messiah. Such, for instance, as where the Lord says of his Son:

I \* \* will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house (Isaiah LXII: 6, 7).

And again:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound (Isaiah LXI: 1).

The Apostle Peter is even more explicit on this subject in the fourth chapter of his first epistle, than he is in the chapter from which we have already quoted. He says:

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit (I Peter IV: 6).

We may be drifting somewhat beyond the question of our correspondent in thus enlarging upon the subject his letter suggests, but we think we are justified in doing so.

There can be no question but what the gospel of Christ is preached to the dead. Nor can there be any doubt but what in the economy of the gospel there is some means by which it can be made available to them. What was the object of preaching it to them if it be not so? And it has been revealed from heaven in this last dispensation, that the manner in which the benefits of baptism is made to reach those who have died without it, is that an agent here on earth may in their name and for them receive this ordinance, and inasmuch as the person for whom this vicarious work is done shall accept it, it shall be accounted to him as if he had received it in person.

That the ancient saints understood something in relation to this matter is evident from the words of Paul:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"\*

And why, we ask, if there was no such thing as being baptized for the dead among the Saints—why did Paul refer to it in such a positive manner?

Another thing we wish to call the attention of the reader to. It will be seen by an examination of the passage we have quoted from I. Peter III: 18-20, that the Son of God went to the spirits of those people who once had rejected the gospel, and presented it to them again; they, in the meantime, having so far paid the penalty of their former disobedience, and justice was so far satisfied, that another opportunity was given them to lay hold of the principles of eternal life. And if those who once rejected the gospel could have such a privilege, how much sooner would such a blessing be granted to those who never heard it, and consequently never rejected it? And surely all those who have died without a knowledge of it, who would have received it had it been taught to them, of right and in justice ought to be "heirs of the celestial kingdom"—and God in his infinite wisdom knowing all such spirits, even as he knew Alvin Smith, the prophet's brother, has provided a means for their entrance into that glory—but will they get there without accepting the ordinance of baptism, either in person or vicariously? No, they will not. For the Son of God has said:

"Except a man be born of the water and of the spirit he cannot enter into the kingdom of God."

Therefore let all those to whom this knowledge comes take heed to themselves to receive it, and presume not too far upon the mercy of God, for in these things he will not be mocked, and those who reject the plan of salvation when it is taught them, must pay the utmost farthing for their folly; and such parties will find that it is no light thing to fall under the displeasure of God. At the same time we rejoice in the justice and mercy of God, when we see there is a means by which the blessings of salvation may be extended to those

\*I Cor. XV: 29.



who have gone into the spirit world without yielding obedience to the gospel, and that it is in our power to assist, to some extent, in so great a work.

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### THE MAN OF THE WORLD.

George H. Hepworth is writing brief articles of a moral and religious character for the Sunday issue of the *New York Herald*. The articles are brief and appear upon the editorial page of the *Herald*. Many of them have been brilliant, and are of such a helpful character that we sincerely hope they will be collected and published in book form; for surely they are too valuable to be lost in the passing away of the current numbers of a daily paper. Recently he said this under the caption—"We belong to two worlds:"

"I am a man of the world!" That is your boast. But it is really nothing to boast of, for you have dissipated one-half of your heritage. Or perhaps you have never known anything about that lost half. The ideal man is not simply and only a man of the world, but a man of two worlds. Until he recognizes that fact and governs himself accordingly he cannot sing his song with a clear voice or do his own soul justice.

There must be two sides to a twenty dollar gold piece, or it is not genuine. In like manner a genuine life must have two worlds in view all the time.

This lower world is man's field of action, in which he shows his mettle, and in which he not only forms his character, just as a boy learns his lessons at school, but adds to the aggregate strength or weakness of his fellows. If he is ablaze others will light their candles at his fire; if he is merely cold ashes they will blow into people's eyes and so blind them that they cannot see the truth.

The other world is a reservoir from which he draws daily inspiration, patience with which to achieve under difficulties, hope, cheerfulness, spiritual repose and resignation which sweetens the soul that would otherwise be embittered.

When a man is only half himself he is satisfied with today, its ambitions and pleasures. When he is his whole self this world is too narrow for his soul and he finds a peculiar happiness in the contemplation of another sphere which will furnish him the opportunity to attain his manifest destiny.

It seems very odd to hear a man argue that he is under no obligation to obey a God whom he has never publicly confessed. He is a man of the world, neither knows nor cares anything about religion, and therefore claims the right to do as he pleases.

Now, it is man's business to know something about the laws of the world he lives in, and it will not help him in the least to shrug his shoulders and declare that he does not believe in those laws. The stern fact is that the laws will act whether he believes in them or not. They are quite independent of anything he may or may not believe, and after a while he will learn that it is very much more to his interest to know what they are and to give strict heed to them than to ignore them or deny their existence.

He sees this with regard to physical law and is very careful about breaking it. When standing on the edge of a precipice he may deny the existence of gravitation, but he will not take the leap and thus show the courage of his convictions. The law does not care a jot or tittle about his personal theories. It will do its work in spite of his arguments, and he will certainly suffer the consequence of his rashness.

The spiritual law is equally rigid, though it acts more slowly. For that reason some men are deceived. You may not believe in purity of body, but still the revenges of time are awful. You may ignore all moral principles; you may even succeed so far as to make a fortune based on evil practices, but when you investigate your own character, if you ever dare to do so, you will be forced to acknowledge that you know little about the sweetest and most reposeful and joyous part of life, and that you have been feeding on "the husks which the swine did eat."

I know of no spectacle more painful to contemplate than that of a man who has persistently used the world for purposes of selfish gain, ignoring all obligations of honesty, charity and generosity, and then in his old age sees himself just as he is—dwarfed, twisted, incapable of holy emotions or high aspirations; a poor, miserable creature who has lived a mistake and reached a period beyond which recovery is impossible so far as this life is concerned. For such a man to see himself just as he is, to measure his own exact weight, to know vividly how he is regarded by his fellow men, to be conscious that his example, as bad as it is brilliant, has led scores astray—that must be a doom too dreadful for words to express. I have heard a great deal about hell, but that man can tell me of more horrors than I have ever conceived.

To have your soul take you in hand and show you how you have abused it, to have some angel paint the picture of what you might have been and then force you by divine compulsion to compare it with what you really are, that would be simply awful.

If you answer the charges of the angel by saying that you are a man of the world the reply will be forthcoming like a peal of thunder:—"You were not born to be a man of the world, but a man of God." If you know enough to use this world you should know enough to use it in such way that if there is any other world you will be fitted to enter it without shame.

No; there is but one way to live, and that is to live justly. The world is large and wide, but there is no spot where a man can hide from the moral consequences of dishonesty. A noble character is not created, it is made. Even on the low plane of pure expediency it is better to be true to yourself

than to be false. You cannot ignore a tornado, you must protect yourself against it. You cannot ignore God or his laws, for they refuse to be ignored.

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## NOTES.

IT IS ALWAYS best to avoid controversy with two kinds of people—those who cannot understand and those who will not.

\* \* \* \*

CHARITY is never lost. It may be of no service to those upon whom it is bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

\* \* \* \*

THERE MUST be a weak spot or two in a character before we can love it much. People that do not laugh or cry, or take more of anything than is good for them, or use anything but dictionary words, are admirable subjects for biographies.

\* \* \* \*

MANNER is one of the principal external graces of character. It is the ornament of action, and often makes the commonest offices beautiful by the way in which it performs them. It is a happy way of doing things, adorning even the smallest details of life.

\* \* \* \*

WE SHOULD listen to others not merely to hear, or even to hear accurately, though this is much, but also to learn, to test, to judge, to know, to remember, to store away for future use, to help, to advise, to comfort, to benefit. These are results worthy of all the efforts we can make to cultivate effectively the valuable art of listening.

\* \* \* \*

WE DO WELL TO HONOR the mutual feeling of brotherhood which draws men so closely together, the desire to aid and comfort and protect which animates so many hearts, the willingness to bear one another's burdens, and to soften one another's lot. Yet we shall also do well to watch, lest in this general spirit of benevolence we lose something of that firmness and stability which enables each man to stand alone, bravely facing his own future and enduring his own hardships.

\* \* \* \*

IT IS SELDOM that courtesy obtains a very high place in the list of desirable qualities. While it is recommended as a grateful contribution to the pleasures of life and a means of sweetening social intercourse, it is rarely supposed

to have any more important or valuable mission to perform. Yet, just as in nature some of the gentlest and most yielding elements are also the most important, so some of those characteristics which we are pleased to consider trifling in their nature and limited in their efficacy may have influences and purposes of which we never dream. It is so with courtesy.

\* \* \* \*

THE IDLER is never happy. The time hangs heavily on his hands. The busy one never notices its flight. Indeed it seems all too short for the accomplishment of his worthy ends. He is, too, less liable to temptation than the one who finds both occupation and recreation a bore. Do your level best in all times and in all places. You owe this much to your friends, yourself, and to the higher power that created you. Then, whether your earthly existence be long or short, you will achieve as much happiness as the world can offer, and will be well prepaid for the bliss that has no ending. Follow the poet Longfellow's advice, and be up and doing, with a heart for anything.

\* \* \* \*

TO TAKE NO AMUSEMENT is bad, for it deprives the mind of needful rest and recreation; so likewise is it bad to be altogether given up to amusement, for then all serious objects are lost sight of. The true plan is to take amusement in moderation. To be very much in society is sure to cause the human character to deteriorate, making it frivolous, and incapacitating it for taking abstract and elevated views; on the other hand, a perfectly solitary life weakens the mind, lays it open to odd fancies and eccentricities, if not to hypochondria, and ends in some instances by altogether throwing it from its balance. The medium here is alone found salutary. Even in the simplest points of behavior an extreme is to be condemned. To be excessively gay, in a world where so many onerous things call for our attention, is wrong; so is it to be always serious, seeing that the world also contains material for much happiness, and that gaiety to a certain extent is positively salutary.

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#### IN LIGHTER MOOD.

A CHICAGO MAN, visiting Cincinnati, was being shown around by a citizen, who said, "Now let's go and see the Widow's Home." The Chicago man put his finger to the side of his nose, and winked, saying, "I won't; I saw a widow home once, and she sued me for a breach of promise, and



proved it on me. No, sir, send the widows home in a hack."

\* \* \* \*

A good story is told of the late Chief Justice Cockburn. He was counsel for the plaintiff in a certain case, and a Mr. B— was for the defendant. Cockburn called a witness, and proceeded to examine him. "I understand," he said, "that you called on the plaintiff, Mr. Jones. Is that so?" "Yes," replied the man. "What did he say?" demanded Cockburn. Mr. B— promptly rose and objected. The conversation could not be permitted as evidence. But Cockburn persisted, and Mr. B— thereupon appealed to the judges, who, after a time, retired to consider the point. They were absent for nearly half an hour, and when they returned they announced that Mr. Cockburn might put his question. "Well, and what did he say?" asked counsel. "Please, sir, he wasn't at home," replied the witness without moving a muscle.

\* \* \* \*

IN A GERMAN village there lived a parson and a clerk who had oftentimes quarrelled about some trivial matters relating to church affairs. One Sabbath morning the minister chose for his text, "and unto him that smiteth thee on the one cheek, offer also the other;" and after an eloquent discourse, he proceeded on his way home. The clerk waylaid the clergyman, and, thinking that the opportunity had at last arrived for avenging past injuries, confronted him, saying: "Let us see if you can practice as well as you can preach." He then gave the parson a smart blow on the right cheek. The clergyman determined to act on his text rather than to allow the clerk to deride and sneer at him, offered him his left cheek also, upon which the clerk, thinking the clergyman thoroughly cowed, promptly administered a heavier blow than before. "Now," said the parson, who was a man of rather large dimensions, "there is another text which runs thus: 'For with the same measure ye mete withal, it shall be measured to you again,'" and suiting the action to the word, he gave the clerk such a thrashing as he had never before received in his life, and never wished to receive again. The squire of the parish, happening to pass in his carriage, and desirous to know the cause of the scuffle sent his footman to ascertain what it was about. Returning quickly, and touching his hat, he said: "Oh sir, it is only the parson and the clerk expounding scripture to one another."

\* \* \* \*

The press of both England and America may be said to be teeming with anecdote concerning the late Mr. Gladstone,



nearly all of which is of a kindly tone. Mr. W. T. Stead in his sketch of the life of Gladstone in the July number of the *Review of Reviews* tells the following concerning Mr. Carlyle and the great statesman:

"Mr. Carlyle had small love for Mr. Gladstone, but his criticisms were apt to be based upon somewhat scanty materials. Of this I had an amusing illustration in 1877. Carlyle and Gladstone were then the two gods of my idolatry, and it grieved me to hear the way in which the Chelsea philosopher went on about the Liberal leader. "There is that Gladstone," growled Mr. Carlyle, "who is running up and down the country talking and talking, filling whole acres of the papers with his speeches, and never, so far as I can see, a single wise word in the whole of it." "Really, Mr. Carlyle," I ventured to say, "I should have thought you would have been delighted with one of his recent speeches in which he expressed in his own way the same ideas as those you have been impressing on me. Do you not remember? The speech was made only a week or two since." "Remember!" said Mr. Carlyle with disgust. "Why, do you think I ever read his speeches? I have never read a word of them!" Mr. Carlyle was not the first nor is he the last to condemn Mr. Gladstone unheard."

The following comes from an English publication:

"Mr. Gladstone dearly loved a joke, even at his own expense, and he possessed considerable mimetic powers. He was once guilty of an amusing "bull" in a debate on the question of disestablishment. Dilating on the hold of the affections of the people which the Church of England had, he said: "When an Englishman wants to get married, to whom does he go? To the parish priest. When he wants his child baptized, to whom does he go? To the parish priest. When he wants to get buried, to whom does he go?" The house answered with a roar of laughter, in which Mr. Gladstone himself joined, adding, "As I am contrasting the English Church with the Irish, a 'bull' is perhaps excusable."

The following shows that Mrs. Gladstone, too, had some sense of humor:

"Mrs. Gladstone was going out for a walk. She had got a short distance from the Castle when a party of visitors met her. "I say," queried one of them, "is the old gentleman at home?" "Yes," replied Mrs. Gladstone. "We want to see him," said the visitor. "Follow me," was the reply—"I'll take you to him." So she led the way to the front door, entered it and called out, "William, you are wanted." "By ———," whispered one of the "trippers," "she must be his wife!"

## OUR WORK.

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### TO OFFICERS OF THE ASSOCIATIONS.

It will be remembered that all Presidents of Associations are the local agents of the ERA, and that the Superintendents of Stakes are supervisory agents within their stakes, and it is expected that the latter will urge the local agents to activity in respect to the interests of the organ of the associations. *The publication of the ERA is not a private enterprise*, but is a magazine published solely in the interests of the Improvement Associations.—

It is owned by them.

It is published by their representatives.

It has no capital but their loyalty.

It can only succeed in its great mission by their support.

We therefore ask all the officers of the associations to read the Prospectus of Volume Two, published with this issue, and begin at once an active canvass for the renewal of every subscription, and secure as many more new ones as is possible.

Officers of the associations should consider this as part of their duty. The Presidents of associations will be furnished at once with the list of all subscribers in their respective wards, and now is the time to begin work for the success of Volume II.

Every subscriber should be visited personally by the President of the association or one of his assistants, and the renewal of his subscription urged; and a like personal canvass made for new subscribers. Receipt books will be forwarded at once to the Presidents of ward associations and the work of obtaining subscribers should at once begin and continue for the next two months.

There must be no faint-heartedness.

There must be no flagging of interest.

The success of the ERA and the success of the associations are indissolubly connected, and officers that work for the success of the ERA are working for the success of the general cause of Improvement.

Last year the efforts of our Stake Superintendents and ward officers made it possible for the improvement associations to donate from sixteen to seventeen hundred dollars in sending literature to our missionaries; for that is what was done when we reduced the price of the ERA to one dollar to our sixteen or seventeen hundred missionaries. Subsequently, of course, by work with which the associations are now familiar, the one dollar for each copy of the magazine for missionaries was also raised and the ERA sent free to our brethren preaching the gospel abroad. We desire to continue that good work in the ensuing year, but it will only be possible to do so by every officer and member of the associations giving his best effort to the support of the ERA.

Let every officer and member be persuaded that the success of this work depends upon him. And let him so labor.

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## THE NEW MANUAL.

The M. I. A. Manual for 1898-9 is out. It gives a series of twenty-one lessons on THE APOSTOLIC AGE, the age immediately following the close of the life of our Savior. It is a carefully prepared treatise on that important period of church history, and affords a splendid opportunity for the treatment of numerous principles of the gospel with which our young men should be acquainted. As every association is expected to take up this new course of study when the associations begin their work in the fall, Presidents of associations should, as soon as may be, ascertain the number their associations will require and send their orders to the General Secretary, Thomas Hull, ERA Office, Templeton Building, Salt Lake City. The price is twenty-five cents per copy.

THE MANUAL IS SENT FREE TO SUBSCRIBERS TO VOLUME II. OF THE ERA.

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## THE LAKE CONFERENCES.

On Saturday, Sunday and Monday, July 23rd, 24th and 25th three notable open air conjoint conferences of Mutual Improvement Associations were held. At Fish Haven, on the Bear Lake, a conference of Bear Lake Stake; at Fish Lake, in Sevier, a conference of Sevier and Wayne Stakes;

and at Panguitch Lake, in Panguitch Stake, a conference of Beaver, Parowan, Kanab, Panguitch and St. George Stakes.

At Fish Haven the young men had erected a large bowery in which the meetings were held, and between meetings the people enjoyed themselves in the delightful shady groves on the lake shore and in boating and bathing in the clear waters of Utah's greatest fresh water lake.

Elders B. H. Roberts and J. Golden Kimball of the General Superintendency and General Board of the Y. M. M. I. A. attended the conference; and Sister Martha H. Tingey from the Young Ladies' Board.

Elder John F. Sharp of Salt Lake City, and Sister Luella Ferrin of Ogden also attended the conference and sang several beautiful selections.

Excellent meetings were held and the attendance on Sunday and Monday was large. Many people were present who rarely attended conferences held in Paris on account of the distance of that place from their homes. The gathering combined the features of a summer outing and a conference and was very profitable and pleasant.

At the conference the stake organization of Mutual Improvement Associations was completed by selecting and sustaining counselors to Brother James E. Hart, the Stake Superintendent, and a board of five aids to the Stake Superintendency, and a Stake Secretary were also chosen.

At the close of this conference Elder Kimball proceeded with Elder James E. Hart and Brother Sharp and Sister Ferrin to Star Valley Stake, where they held several meetings and on July 30th and 31st, held conference of that stake at Afton, where a very delightful and profitable time was enjoyed. Sister Emma Goddard represented the General Board of the Young Ladies' Associations.

\* \* \* \*

The gathering at Fish Lake was likewise a very enjoyable affair. A fine bowery and dancing floor had been erected and about fifteen hundred people gathered to attend the conference.

Elders Junius F. Wells and Geo H. Brimhall of the General Board of Y. M. M. I. A. and Sisters Aggie Campbell and Ruth M. Fox of the Young Ladies' Board were present and also Bro Thomas Ashworth and Sister Edna Dwyer of Salt Lake City, who sang at the meetings. Most excellent meetings were held and time taken for enjoyment. Dances were conducted on Saturday and Monday evenings.

The best of order prevailed both at the meetings, in the camp and at the dances and amusements, and an excellent spirit was manifested. Everything passed off pleasantly and great good will result from such a gathering of our young people.

\* \* \* \*

At Panguitch Lake there were nearly three thousand people in attendance, about fifteen hundred of whom were Mutual Improvement members and officers. At that place there is a large dancing hall and the meetings were held there. At every meeting the house was filled. Apostle John Henry Smith and General Secretary Thomas Hull were present from the

General Board of Y. M. M. I. A. and Brother Heber C. Sharp and Sister Maggie C. Hull of Salt Lake accompanied the party to sing at the meetings. Sister Susa Y. Gates went as a representative of the Young Ladies' Board, but on Saturday morning, before any of the meetings of the conference were held, the sad intelligence of the accidental death of her little daughter was brought to the camp and Sister Gates and her daughter Lulu, who was with her, immediately returned to Provo. Brother Heber C. Sharp also returned to attend the grief-stricken mother and sister on the journey.

Conference meetings were held on Saturday and Sunday and excellent instructions were given. On Monday morning, Pioneer Day, exercises were held and an interesting program rendered.

Excellent order was maintained in the large camp notwithstanding the fact that many of those who gathered there went for the sole purpose of pleasure, but the effect of the religious gatherings was quite marked. At all of these three "Lake" conferences services were held on Sunday afternoon, July 24th, for the benefit of the "Maine" Memorial Fund and appropriate programs rendered and liberal donations made.

On the whole the conferences were very enjoyable, and so successful that they should be repeated another year. The present year they were an experiment, but an experiment that was successful; and next year they would unquestionably be yet more successful. There can be no more delightful summer resorts within the borders of our state than these lakes, and it is but proper that our young people should enjoy a summer outing upon their shores.

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## AN IMPROVEMENT ASSOCIATION IN THE PHILIPPINES.

By a private communication from Honolulu, Sandwich Islands, it is learned that the young men in Battery A, Utah Volunteers, who are members of The Church, had organized at the suggestion of Captain R. W. Yonng, a Young Men's Mutual Improvement Association. We are pleased to note that in the Far East as well as here in the Far West the work of Mutual Improvement is to be carried on. Arrangements have been made to send the ERA to the members of the improvement association of Battery A, and we shall take pleasure also in supplying the members of that association with our new Manual. An Improvement Association in the far-off Philippines! Who would have credited that six months ago?

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## A SUMMER PROGRAM.

The activity of the associations in the Box Elder Stake of Zion, and the deep interest taken in the work there is very commendable. A short time ago we had occasion to call attention in these pages (see ERA for April) to



the establishment of a library and reading room in Brigham City by the Young Men's and Young Ladies' Improvement Associations of that town, which involved the erection of a building for that purpose. We have now received a communication at the ERA office from the stake corresponding secretary, Nephi Anderson, outlining a course for summer M. I. A. work which we cannot but think is in every way commendable. As it may suggest a plan for summer work to other stake superintendencies we give it place in this department of the ERA. The program was accompanied by the following explanation: "The officers of Y. M. M. I. A. of this place [Brigham City], and a few other young men, have organized a M. I. A. theological class or summer course. We meet every Monday evening in the tithing office. The inclosed program will give you an idea of what we expect to do."

#### Y. M. M. I. A. THEOLOGICAL CLASS OF BRIGHAM CITY.

Summer course commencing May 7th, 1898.

Text-Book, the "ERA."

#### SUBJECT OF STUDY: "OTHER RELIGIOUS FAITHS."

##### LEADING OUTLINES OF EACH SUBJECT.

1. Give origin of church under consideration.
2. Its distinguishing doctrinal principles.
3. Give other doctrinal points.
4. Compare these with the Church of Jesus Christ of Latter-day Saints.
5. State your objections to the church under consideration from the following standpoint: (a) Scriptural; (b) Historical; (c) Logical; (d) Scientific.

##### QUESTIONS FOR REVIEW.

1. (a) Tell what you can of the origin of the church under discussion?  
(b) Who organized it? (c) When organized? (d) Where?
2. (a) Name its officers? (b) Give briefly the authority, jurisdiction, work and claims of each? (c) Give present church membership?
3. What is the distinguishing doctrinal principle that marks this church from all others?
4. What scriptural proofs does the church put forth to sustain its position? What traditional? What logical?
5. Present and explain several other leading doctrinal points of the church in question.
6. Quote or read scripture or other evidence upon which the church in question claims these leading doctrines are based?
7. From the standpoint of a Latter-day Saint compare the original establishment of the church in question with ours. Is man, by his own wisdom, justified in establishing such a church? If not, why not? Give scriptural proofs. Where does true authority to establish a church reside, and how is it bestowed? Give scriptural proofs. From this standpoint state your objections to origin of the church in question?

8. (a) Name the officers in our own church; State duties and authority of each—(1) Presidency of the Church; (2) Of a Stake; (3) Of a Mission; (4) Of the Quorum of the Twelve; (5) of Seventies; (6) High Priest; (7) Elders; (8) Bishopric; (9) Priests, Teachers, and Deacons, etc. (b) Is the authority of the church valid? Why? (c) What is the scriptural position upon divine authority? Give proofs. Compare officers in Church of Christ with church under discussion.

9. What is the distinguishing doctrinal principle in the Church of Jesus Christ of Latter-day Saints? Compare this leading principle with leading feature of church under discussion; pointing out their relative strength and weakness.

10. What objections can you urge against doctrinal position of the church in question from an historical, scriptural, scientific, or logical standpoint?

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD, Y. M. M. I. A.

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*July 17th:* Santiago finally surrendered to General Shafter and the United States flag was hoisted in the city at noon. \* \* \* General Chambers McKibben is appointed military governor of Santiago.

*19th:* The works of the Western Fuse & Explosive Company at Oakland, California, were blown up by a Chinaman, an employee of the works. Seven people were killed. The Chinaman, who had killed a fellow countryman, committed the awful deed to prevent arrest.

*20th:* The contract for transporting the Spanish troops, surrendered at Santiago, is awarded by the government of the United States to a Spanish Trans-Atlantic company. The cost will be about \$535,000.

*21st:* Word received at Washington, D. C., brings the information that the second Philippine expedition, which includes the Utah batteries, arrived at Cavite on July 17th, all well. \* \* \* General Miles sailed from Siboney, Cuba, with a body of troops for Porto Rico.

*22nd:* From a cablegram received in Washington it is learned that the insurgent leader, Aguinaldo, declares dictatorship and martial law over all the Philippine islands.

*24th:* Services were held in all the settlements of the Latter-day Saints in memory of the "Maine" martyrs and collections taken up for the "Mormon" contribution to the "Maine" Monument Fund. \* \* \* The civic federation of Chicago issued a call for a national conference to be held at Saratoga Springs, N. Y., August 19th and 20th to discuss the future foreign policy of the United States.

*25th:* Pioneer Square, the first camping place of the Saints who entered the Salt Lake valley fifty-one years ago, was formally dedicated as a public park.

*26th:* General Miles effected a landing in Porto Rico at Guanica. \* \* \* The following official statement was issued from the White House: "The French ambassador, on behalf of the government of Spain, and by direction of the Spanish minister of foreign affairs, presented to the President this afternoon, at the White House, a message from the Spanish government, looking to the termination of the war and the settlement of terms of peace."

*27th:* Advices received from Honolulu state that the steamship "Coptic" arrived there on July 13th with the news of the annexation of the Hawaiian Islands. There was general rejoicing in Honolulu.

*28th:* Much sickness prevails among the soldiers of Shafter's army at Santiago and arrangements are being made to bring them to Montauk Point, Long Island.

*30th:* The answer of the United States to Spain's peace proposal is forwarded, through the French ambassador, to Madrid. \* \* \*

The following message from General Merritt was received at the War department: "Cavite, July 25.—Arrived today about 12 o'clock. Health of command is good. Remainder of fleet about four days in the rear. All troops assigned to me will probably be needed.—Merritt." \* \* \* Prince Bismarck, the Iron Chancellor of Germany, died at Friedrichshue, Germany, at 11 o'clock tonight.

*August 1st:* Battery C, Utah volunteers left Salt Lake for San Francisco.

*3rd:* The heaviest rain ever known in Philadelphia visited that place. In an hour and three-quarters five and four-tenths inches of rain fell.

*7th:* Christopher Layton, at one time bishop of Kay's ward, Davis Stake, and later president of the St. Joseph Stake of Zion, in Arizona, died in Kaysville. He was in his 78th year.

*8th:* Spain's reply to the terms of peace offered by the United States was received in Washington. \* \* \* The greater part of the town of Bismarck, North Dakota, was destroyed by fire. Several hundred thousand dollars' worth of property was destroyed.

*9th:* Word received from Manila today brings the information that on the night of July 31st the Spaniards attacked the intrenchments of the Americans at Malate, near Manila. After a fierce battle the Spaniards were repulsed with great loss. The Utah battery, under Capt. Richard W. Young, covered itself with glory. All the dispatches sent to the eastern papers mention its work in terms of the highest praise. Fifteen Americans were killed and forty-four wounded. None of the Utah men were killed.

\* \* \* Lieut. Briant H. Wells arrived in Salt Lake City, from Santiago de Cuba, where he was wounded in battle on July 31st

*10th:* Advices from Manila state that fire was discovered in the coal bunkers of the transport "Morgan City," conveying part of the Third expedition from San Francisco to the Philippines, when she was about three days out from Honolulu. The crew fought the fire all the way to Manila but it was not extinguished until the vessel had been in port some hours.

*11th:* Details of the battle at Malate, in which the Utah boys were engaged, show that Lieut. Geo. W. Gibbs and Private J. G. Winkler of the Utah batteries were wounded. \* \* \* The New York *Herald* of this date says editorially: "Our latest state has borne its share in adding to the glory of the nation. In the battle of Malate the Utah light artillery, whose guns were dragged through deep mud to send shrapnel into the Spaniards' ranks, showed itself deserving of all honor. Utah has had its troubles in the past, but when she sends such a contribution to the nation we wipe out the memory of all troubles."

*12th:* The peace protocol between the United States and Spain was signed by the French ambassador, M. Cambon, representing the Spanish government, and Secretary Day, representing the United States, at 4:23 p. m. and the war with Spain ended. Orders were sent to Generals Miles, Merritt and Shafter and Admirals Sampson and Dewey to suspend all hostilities.

*13th:* The Utah cavalry, which has been lying at San Francisco, started for Yosemite and Sequoia Parks. \* \* \* It is estimated that the war has cost the United States to date \$150,000,000.

*15th:* A dispatch received at Washington at 11:15 p. m. says that Admiral Dewey bombarded Manila on Sunday, the 14th, and the city surrendered unconditionally.

*16th:* A contract between the Oregon Short Line Railroad and the

promoters of a railroad from Milford to Stateline was signed in Salt Lake City. The signers are officials of the Oregon Short Line on one side, and A. W. McCune, David Eccles, C. W. Nibley and others, on the other side. It is stated that the road as far as Sulphur Springs will be completed within five months.

## BOOK REVIEW.

### PREACHING AND PUBLIC SPEAKING.

Very few people care to be told their shortcomings, and consequently, it is quite possible that the work on "PREACHING AND PUBLIC SPEAKING," just from the press of the Deseret News Publishing Company, by N. L. Nelson, professor of rhetoric and elocution in the Brigham Young Academy, Provo—is not likely to please the present generation doing the preaching in The Church.

The professor decidedly, not to say harshly, points out the faults of the past and present generation of preachers; but not with the hope, as he assures us in his preface, of changing the mental habits of the older generation, and certainly not with the view of hurting their feelings; but with the intention of benefiting the young men who, in the future, will become our preachers and public speakers. This somewhat relieves the work from the charge of being harsh in its criticism which otherwise it could not escape.

We should say that exceptional advantages are possessed by the professor for writing such a work, since, in addition to some missionary experience as a preacher himself, in the Southern States, he occupied the position of clerk at Sabbath meetings in the Provo Tabernacle for three years, where he was required to place on record the substance of sermons delivered there, and in addition to that, has been in contact with young men for some fourteen years in the classes of the Brigham Young Academy; and therefore the especial faults of the present generation have been constantly before him. We half regret that he has not been a little more kind to the faults of the past, since exceptional conditions, in the midst of which the ministry of the church has labored, go very far towards excusing the lack of system and polish in preaching. But since the professor merely points to these defects in speech, not to ridicule the past, but to benefit the generation that is to come after us, we trust that no exceptions will be taken to what he has said in that division of his most excellent work; and we trust that those who will be inclined to criticise the book on the ground indicated, will remember that if knowing our faults is not equivalent to correcting them, still, before correction can take place, both the individual and a community must know their results, and in this spirit they should view Prof. Nelson's book.

Fortunately, the greater part of the book, consisting of about 450 pages, is constructive in its character, and if studied with attention, and its suggestions reduced to practice it will no doubt go very far towards correcting the prevailing errors in preaching and public speaking. We regard it as being a positive help to our young men, and therefore welcome the professor's book as a very valuable contribution to a subject altogether too much neglected; and commend it to the serious attention of our young men.



## A PRACTICAL SCHOOL.

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Among the many educational institutions of Zion which are deservedly worthy of the attention of the people is the Business Department of the Latter-day Saints' College.

Occupying some of the most commodious rooms of what was a short time ago the Templeton Hotel, is a business college whose phenomenal growth and splendid educational facilities deserve to be known by every reader of the ERA. We say they deserve to be known, for often upon information of this kind turns the success of life—at least from a material point of view.

Prof. Nelson, the Principal, has given evidence during the last three years, that he would spare no expense until the school over which he presides shall stand without a rival in the west. It was a daring undertaking, especially in view of the number of similar institutions already in the field. But whoever will take the pains to visit the quarters of the college, become acquainted with its teachers, and investigate its courses and methods will be constrained to admit that he is fast attaining the object of his ambition.

The top floor of the Templeton building is an ideal place for a school. You literally look down upon and gather inspiration from the busy marts below. So too one gets a bird's eye view of the choicest bits of scenery in the city, among which are the Temple and Tabernacle grounds. Street noises are subdued to that faint murmur which is peculiarly grateful to tired nerves.

Concerning the interior of the College quarters, it need only be said that the conveniences and appointments, first arranged for a modern high-class hotel, are still here; to which have been added thousands of dollars worth of costly furniture and apparatus.

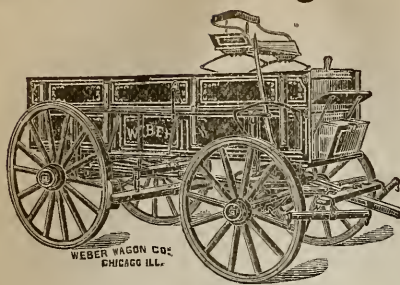
The courses taught are such as immediately fit the student for active business life; not only this but the methods of teaching duplicate in almost every detail the actual *modus operandi* of thoroughly up-to-date business offices.

Here are taught book keeping, phonography, typewriting, telegraphy, commercial law, commercial arithmetic, business correspondence, penmanship, and many other auxiliary branches such as spelling, grammar, rhetoric, economics, ornamental pen work, etc.

Every young person should visit this institution and gather inspiration from its faculty and surroundings. Its catalogue is the finest ever published in the State.

Success! Such effort deserves and gets it.

# Weber Wagons



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**BOB SLEDS**  
KING OF ALL.



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## TIGER RAKES

The old reliable. More in use than total of other kinds.

## HAVANA DRILLS

Insure even growth, and use  $\frac{1}{3}$  less seed and raise  $\frac{1}{3}$  larger crops.

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Save time and hay. Strongest made. Will elevate from swath, wind row, or cocks.

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EXCLUSIVE AGENTS IN UTAH and IDAHO FOR ABOVE LINES.



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On anything you want in the line of Guns, Ammunition, Fishing Tackle, Pistols, Baseball Goods, Boxing Gloves, Athletic Goods, Tents, in fact all kinds of Shooting, Fishing, Camping and Sporting Goods.

Our new catalogue is out and it contains the most complete line at prices that will astonish you—WHOLESALE PRICES. It is Free to all. We also have the agency for six different make Bicycles (about eighty different kinds) and will be pleased to send catalogue of any of them and make prices.

## BROWNING BROTHERS CO.,

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## WAGONS.

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There is only  
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Satisfaction.

During 1897  
there were sold in  
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60 outfits, all  
manufactured by

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# Walter A. Wood

Minnie Harvesters and Binders, Tubular Steel Mowers and Minnie Hay Rakes. The Wood's line was sold in Utah earlier than any other machines. The volume of trade has steadily increased and prospects for 1898 are that all previous records will be excelled.

Sold only by the CO OPERATIVE WAGON & MACHINE Co., in Utah and Idaho.

## THE BEST LINE



STEEL

PLOWS

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In the World

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General Manager.

M. D. WELLS,

Secretary & Treasurer.

# HEBER J. GRANT & CO., Agt's.

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## The Hartford Fire Insurance

COMPANY,  
Hartford, Conn.

Assets, Jan. 1, 1898, - \$10,898,629

Net Surplus, over all  
liabilities. - - 4,249,725

## North British and Mercantile

INSURANCE Co.

(United States Branch.)

Assets Jan. 1, 1898, - \$4,280,505

Net surplus, over all  
liabilities. - - 2,103,877

The combined fire and life assets  
of the North British and Mercan  
tile are over \$65,000,000.

## German American

INSURANCE COMPANY,

New York.

Assets Jan. 1, 1898, - \$7,834,699

Net surplus, over all  
liabilities. - - 3,678,999

## Pennsylvania Fire Insurance

COMPANY,

Philadelphia.

Assets Jan. 1, 1898,- - \$5,100,286

Net Surplus, over all  
liabilities. - - 2,197,726

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# HEBER J. GRANT & CO., Agt's.

# SALT LAKE SCHOOL OF LAW,

513, 514 THE TEMPLETON, 515

Salt Lake City, - - - - - Utah

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## Second Annual Announcement.

Fall Term Opens September 5th, 1898.

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For Further Particulars Address President,

**PROF. WHITELEY, M. A.,**

The Templeton, Salt Lake City, Utah.

(OVER.)



# Salt Lake School of Law.

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## COURSES OF STUDY.

1. PREPARATORY COURSE, (one year) embracing Greek, Latin, English Grammar, Literature, Psychology, Composition, History, Civil Government, Elementary Law, Political Geography, and Oratory.

2. COLLEGE COURSE, (two years), first year embracing Blackstone and Kent's Commentaries, or Walker's American Law, Real Property, Contracts, Criminal Law, Torts, Domestic Relations, Common Law, Pleading, and Moot Courts.

Second Year—Jurisprudence, Code Pleading, Bailments, Corporations, Evidence, Legal Remedies, Wills and Administration, Study of Forensic Orators and Oratory.

3. A POLITICAL SCIENCE COURSE, embracing History of Civilization, The Comparative Study of Modern States, Economics, Sociology, General Civics and Oratory. This course is intended for such students as may wish to qualify themselves for Legislative work and public offices generally.

To meet the conditions of students who are engaged in law and other offices during the day, Evening Classes will be held in all the courses; also provision will be made for non-resident work through correspondence.

The chief purpose of the School is to prepare students for admission to the Utah bar; also, where desired, to prepare for admission to the University Law School of Harvard, Columbia, or Michigan.

The Political Science Course will be found to be specially helpful to young gentlemen who wish to continue their general and higher culture.

"Law schools are now a necessity."—*Late Chief Justice Waite.*

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FOR TERMS AND FURTHER PARTICULARS APPLY TO

PROF. J. WHITELEY, The Templeton,

Salt Lake City, Utah.

# IMPROVEMENT ERA

ORGAN OF THE YOUNG  
MEN'S MUTUAL IMPROVE-  
MENT ASSOCIATIONS OF  
THE LATTER-DAY SAINTS.

## PROSPECTUS

1898-'99

JOSEPH F. SMITH, }  
B. H. ROBERTS. } EDITORS.

HEBER J. GRANT, Business Manager.  
THOMAS HULL, Assistant.



Published under direction of the  
General Superintendency.

## RETROSPECT.



**A**T the annual conference of the Y. M. M. I. A., held at Salt Lake City, July 17th, 18th and 19th, 1897, it was decided to resume the publication of an organ for the Young Men's Mutual Improvement Associations under the title, IMPROVEMENT ERA. As the General Board at that time had no funds at its command with which to begin the publication, an appeal was made to the young men comprising the membership of the associations to come to the support of such a magazine as the General Board proposed to publish—an appeal that was not made in vain; for by the energy and persistent work of stake superintendents and ward officers a subscription list was soon secured which guaranteed the success of the ERA for the first year of its existence.

### THE GROUND OF APPEAL.

But great as was the success, it was not more than could be reasonably expected when the grounds of the appeal to the young men are taken into account:

First, it was beyond question that the Improve-

ment Associations absolutely needed an organ through which its members could be reached by instructions from the General Board; and literature of a character that would contribute to the accomplishment of the main purpose to be achieved by the associations, placed in the hands of our young men.

Second, the publication of the young men's magazine was not a personal undertaking, but an enterprise conducted solely in the interests of the associations.

These two propositions appealed to the good sense of our young men and their loyalty toward the institution which had in view their intellectual, moral and spiritual uplifting; with the result that they not only made the ERA possible, but a phenomenal success.

### **ENLARGEMENT OF THE MAGAZINE.**

The General Board contemplated at first the publication of a magazine of sixty-four pages, but no sooner was the first number issued than it occurred to the management and editors that sixty-four pages did not afford sufficient space for the amount and variety of matter it was desired should be placed in the hands of our readers; and accordingly the magazine was at once enlarged to eighty pages per number, so that in respect of size the publishers of the ERA have gone beyond what was proposed in their prospectus, and of course this materially improved the magazine not only as to the amount of matter, but also as to the variety of it.

## A RECORD OF FULFILLED PROMISES.

In every other particular also it may be said that the ERA has kept or exceeded the promises made when its publication was announced. Every number has been in the hands of our subscribers by the first of every month. The several departments have been opened that were promised; and special articles of exceptional interest have appeared over and above what we could have expected to secure, and which have given especial value to the first volume of the ERA. Among these are:

An article on "WAR-STRICKEN CUBA," by Hon. W. H. King, which grew out of the circumstance of his visit to that island previous to the outbreak of hostilities between Spain and the United States.

An article on "THE HAWAIIAN ISLANDS AND ANNEXATION," by Benjamin Cluff Jr., president of the Brigham Young Academy, Provo; an article he wrote after an extensive visit among the natives of the island for the purpose of ascertaining their views on the question of annexation.

An article on "THE LIFE AND CHARACTER OF GLADSTONE," by Bishop O. F. Whitney.

One on "PRINCE BISMARCK" by Professor Tanner of the Agricultural College at Logan.

The ERA's history of the "WAR BETWEEN SPAIN AND THE UNITED STATES," prepared by the Editors.

These articles together with some unmentioned are beyond what we either promised, or could reasonably have expected to procure; and they have given a character to the magazine which has made it a publication with a reputation for keeping abreast with public questions and events—a reputation, by the way, we shall do all within our power to maintain in the future.



## THE ERA AND THE MISSIONARIES.

Early in the history of the publication of the ERA the management recognized the fact that some seventy per cent of the Elders absent from the Church on foreign missions were members of the Improvement Associations, and conceived the idea of reducing, if possible, the price of the young men's magazine to them. It was a proposition that was regarded with some doubt as to our ability to accomplish it, on account of the newness of our enterprise and, at that time, the shortness of our subscription list. But those who doubted the propriety of the undertaking yielded to the judgment of those who had faith in it; and the price of the ERA was reduced to *one dollar* a year to missionaries.

This action taken, another was immediately decided upon, namely, the raising of the one dollar to pay for the magazine and send it *free* to missionaries. Letters were addressed by the Editor, Joseph F. Smith, and the business manager, Heber J. Grant, to a number of brethren, who, it was thought, would most likely be pleased to engage in such an undertaking, informing them of the enterprise proposed and asking their assistance. The gratifying result was that the amount of means to enable the management to send the ERA *free* to missionaries was soon in hand. Accordingly we have been supplying our sixteen hundred or seventeen hundred missionaries in the field with the magazine free.

This, too, is an achievement altogether beyond the horizon of our expectations when the publication of the ERA was begun; and it was made possible by the earnestness with which our officers

and members took hold of the work, and the liberal response to the letters from the Editor and Manager, and without which so much good could not have been accomplished.

With this record behind us of promises all fulfilled and expectations exceeded, we may confidently look forward for even a brighter record of good achieved in the year to come than in the one that is past—provided, of course, that we have the same loyal support and hearty co-operation of our young brethren engaged in the Mutual Improvement cause. Their loyalty is the ERA's only capital, their support the ERA's only hope of success.

## SPECIAL FEATURES OF VOLUME II.



**T**O give more than is promised will be the endeavor of the ERA for 1898-9. And therefore the enumeration of subjects and articles here given constitute but part of the abundant and varied store of matter which will be spread before our readers:

### ORIENTAL RELIGIOUS FAITHS.

In Volume II. we shall continue the publication of articles under the general title "RELIGIOUS FAITHS," dealing, however, more especially with ORIENTAL and other unchristian religions. Our purpose in publishing this series of articles will be, not only to present to our readers a statement of the chief doctrines of the ORIENTAL FAITHS, but to point out therein the fragments of truth which could only come from a knowledge of the gospel revealed in the days of the old Patriarchs of the Bible, but now debased and well nigh buried by the vain and foolish traditions of men. The articles will be selected from the writings of representatives of the respective faiths, so that our readers will have information furnished by those in sympathy with the religion represented, as was the case in the representation of the Christian Faiths.

## **THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AT THE PARLIA- MENT OF RELIGIONS.**

Under this title the ERA will publish the correspondence together with the papers on "Mormonism" prepared by the representative of the Church at the World's Parliament of Religions, held in connection with the World's Columbian Exposition at Chicago, 1893. This correspondence and the history of what became the virtual refusal of an opportunity to present the faith of The Church in the World's Parliament of Religions has never been published; and certainly forms a part of that Parliament's history, which in years to come will neither be considered the least interesting nor the least important of the events which occurred there.

## **LIVES OF THE APOS- TLES.**

A series of carefully prepared papers with the especial view of assisting members of the Improvement Associations with the MANUAL course for 1898-9, which deals, be it remembered, with the APOSTOLIC AGE. This series alone will make the magazine well nigh indispensable to members of the Associations.

## **ACTS OF SPECIAL PROVI- DENCE IN MISSIONARY EXPERIENCE.**

A collection of incidents wherein the special providences of God are manifest in the experi-

ences of our Elders in the missionary field. The incidents will be, in the main, from the experience of recent years, as we desire to keep before the minds of our youth the fact that the power of God is as active today as in former years; and that now as then God confirms the authority of his servants by "signs following them that believe." Faith promoting is to be the character of these articles.

### **LIFE INFLUENCING MAXIMS.**

"The world is governed by phrases," some one has said; and so, too, are many lives. That is, at some particular crisis of a young man's life a text of scripture, a passage from the poets, or a maxim from the philosophers strikes upon his ear and becomes well nigh the voice of God in his soul, and marks perhaps the turning point in his life. Such for instance as the passage in James was to Joseph Smith, "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." It is our purpose to have under the title LIFE INFLUENCING MAXIMS, a symposium of such texts and maxims contributed by our readers.

### **AN UNPUBLISHED CHAPTER ON THE TENNESSEE MASSACRE.**

This will place on record in detail the exploit of Elder W. E. Robinson, now President of the Wayne Stake of Zion, in visiting the scene of the massacre of Elders Gibbs and Berry and the Condor Brothers in August, 1884. In what has been pub-



lished heretofore on that subject, the very remarkable and hazardous journey of Elder Robinson has not been properly considered, and in addition to the interest that attaches to the thrilling adventure, it should be placed on record as an item of Church history.

### **EARLY SCENES AND INCIDENTS IN THE CHURCH, FROM OLIVER COWDERY'S LETTERS.**

Nothing can be more important to the young men of the Church than to be familiar with the original sources of our Church history; and among those original sources none perhaps are more important than the six letters written by Oliver Cowdery on the above subject in 1834, and published in the *Saints' Messenger and Advocate*, at Kirtland, Ohio. They will be reproduced in the ERA.

### **SAMOA AND THE SAMOANS.**

A series of papers describing the opening of the mission to the Samoans and its subsequent development, together with the history of the Islands so far as known and the customs and character of its inhabitants.

### **THE PHILIPPINES AND PROBLEMS OF THE FAR EAST.**

The ERA accounts itself particularly happy in having in the Philippines so able a writer and close

observer as Captain Richard W. Young. He is under agreement to write for the ERA during his stay in the Far East, and we anticipate valuable contributions to Volume II. from his pen.

### **FICTION, POETRY, AND ADVENTURE.**

We anticipate publishing both stories and poetry from our home writers in this department of literature, as well as adventures on plain and mountain and the high seas; for the experience of very many men in our community encompasses adventures in all these places, and we shall encourage them to tell it.

### **OUR WORK DEPARTMENT.**

In this department of the magazine we shall continue the publication of communications to officers of the associations, suggestions in improvement work, the communications from presidents and stake superintendents, reports of missionary work—in a word, everything that pertains to the work of the associations.

### **LIVING ISSUES IN SOCI- ETY, IN CHURCH AND IN STATE.**

The ERA will be kept abreast of the times and of events in all these departments. The object of the publishers will be to make it a magazine strictly up to date in the field it occupies. As was stated in our Prospectus for Volume I.: It will be our aim to make a magazine that will be of general

interest and value to all the people of the State; treating all subjects in a broad and liberal spirit, making it absolutely reliable in its facts, and just in its comments. But chiefly our aim will be to publish a magazine that will meet the necessities and satisfy the aspirations of the young men of the Church of Jesus Christ of Latter-day Saints, and above all things else, will be devoted to their uplifting intellectually, morally, spiritually; a magazine that shall stand for the truth, for righteousness, for true patriotism—in a word, a magazine that shall stand for mutual improvement of the youth; that will seek to assist them in securing individual testimonies of the truth and teach them the magnitude of the Great Latter-day Work; that shall aid them in developing the gifts within them and cultivating a knowledge and an application of the eternal principles of the great science of life.

We appeal again to the young men of The Church, especially to the officers and members of the Improvement Associations, to come to the support of the ERA, not only by subscribing themselves but by inducing others to subscribe. With the greatest propriety we can make this appeal; for THE PUBLICATION OF THE ERA IS NOT A PRIVATE ENTERPRISE, but an undertaking on the part of the Improvement Associations, and therefore when we make this appeal to the members of the associations, we but ask them to sustain a magazine that is essentially their own.

### **AGENCIES.**

The same system of agencies will be continued as established last year, *viz.*: the superintendents of stakes will be supervisory agents within their stakes; and presidents of ward associations will be

regular agents within their wards, authorized to receive subscriptions and represent the interests of the magazine. The stake superintendents are expected to urge their ward presidents to activity in relation to their work.

### PLEDGES AND TERMS.

The publishers pledge themselves to their patrons, both subscribers and advertisers, to issue the magazine promptly on the first of every month.

We propose doing strictly a cash business; and the magazine will be sent only to subscribers paying in advance.

Our advertising space will be open only to reputable business and reliable firms.

The price of the magazine per annum will be \$2.00, invariably in advance.

WILFORD WOODRUFF,  
*General Superintendent.*

JOSEPH F. SMITH, }  
HEBER J. GRANT, } *Assistants.*  
B. H. ROBERTS, }

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EVAN STEPHENS, *Music Director.*

# ANNOUNCEMENT

✻ 1898-1899 ✻

Among those who will contribute to the pages of the second volume of the ERA, we are permitted to announce the following :

**HON. CHAS. W. PENROSE,**

The well-known Author and Editor.

**HON. W. H. KING,**

Representative in Congress.

**CAPTAIN RICHARD W. YOUNG,**

In Command of Battery A, Utah Volunteers, stationed at Manilla.

**HORACE G. WHITNEY,**

Journalist and Dramatic Critic.

**HENRY W. NAISBITT,**

Poet and Journalist.

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**WILLARD DONE,**

President of the Latter-day Saints College, Salt Lake City.

**JOHN NICHOLSON,**

Author, Editor and Lecturer.

**EDW. H. ANDERSON,**

Of the General Board.



**PROF. N. L. NELSON,**

Of the Brigham Young Academy.

**GEORGE REYNOLDS,**

Author of Story of the Book of Mormon, Etc.

**PROF. GEO. H. BRIMHALL,**

Of Brigham Young Academy.

**O. F. WHITNEY,**

Poet and Historian.

**SEYMOUR B. YOUNG,**

Of the First Council of Seventy.

**W. J. KERR,**

President of the Brigham Young College, Logan.

**FRANCIS M. LYMAN,**

Of the Council of the Twelve Apostles.

**JOHN JACQUES,**

Poet and Assistant Church Historian.

**JOSEPH A. WEST,**

Editor of the first Improvement Magazine, *The Amateur*.

**NEPHI ANDERSON,**

Story Writer.

**A. W. IVINS,**

President of Juarez Stake, Mexico.

**C. W. NIBLEY,**

Writer and Missionary.

**W. O. LEE,**

Samoan Missionary.

**RENEW YOUR  
SUBSCRIPTION.**

Renew your subscription, either by calling upon the President of the Y. M. M. I. A. in your ward, who is the ERA's local agent, or fill out the following blank and with it send two dollars to Thomas Hull, 214 Templeton, Salt Lake City, Utah.

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